

THE

DEFENDER

Magazine

December 1956

Volume 31

Number 8



"The Bells of Betlehem" ... located in a church tower overlooking modern Betlehem.

GERALD B. WINROD

★ EDITOR



DEFENDER HOUR ELECTION BROADCAST

A NATIONAL ELECTION will be held tomorrow, perhaps the most important in our Country's history. We should thank God as free citizens of the United States that we enjoy a secret ballot. When the voter steps into the voting booth, he exercises a privilege and discharges a responsibility known to free men, with only his conscience and his God to guide him. He is free from coercion and intimidation.

The preservation of a republic and the advantages which free people enjoy, depends upon the personal integrity, the knowledge of basic issues, and the right purpose of the individual citizen at the ballot box.

Plato said: "The penalty good men pay for indifference to public affairs is to be ruled by evil men."

Edmund Burke said: "All that is necessary for the triumph of evil is that good men do nothing."

As in no previous election, the Christian conscience needs to be sensitized for the voting tomorrow. America's greatness rests, not primarily in her strength of arms or economic security, but rather in her God consciousness and ability to properly appraise moral values.

Our founding fathers relied upon the arm of the Almighty. At Valley Forge, at Philadelphia and a score of other places, they demonstrated reverence for the Almighty and sought guidance from above human levels. Tomorrow at the polls we need to take with us the same attitude of heart and mind.

History is today trying to teach America a needed lesson. It is this: strength consists not in material resources but personal character, which is in turn the basis of national character. Character is something God alone can build into men and women, into people who choose to walk in paths of moral and spiritual righteousness.

We have seen acts of providence — providential care in the life of our nation in times past, but never has the divine hand in American history been

so much needed as now. May God continue to shape our destiny!

Dr. Frank Gunsaulus, a preacher of the last generation, said: "Statesmanship is seeing where Almighty God is going, then getting things out of His way."

The proudest heritage of the American Republic is the fact that all through its history there has run, like a golden thread, a deeply religious strain. God writes with a legible hand. Looking back we can see His handwriting all over the walls of our Republic. We find it written into our state papers, in words spoken by American statesmen, in the songs we sing, in the literature that has been created, in the coins we circulate, and in the aspirations of our people.

LANGER LIKES DULLES

Writing the Editor of The Defender on November 9, 1956, United States Senator William E. Langer said:

"As far as Mr. Dulles is concerned, you are absolutely right. As a member of the Foreign Relations Committee I am in close touch with him and he has done a magnificent job."

Our Country is facing its greatest crisis. Never has the guiding hand of Almighty God been so much needed. Never before have good, God-fearing men been so much needed at the helm of our national government. Tomorrow's election will be pivotal and possibly decisive, as to whether the future will be good or bad, bright or dark.

Last Wednesday, when the shocking news came over the radio and through the press regarding catastrophic developments in the Middle East, particularly the armed invasion by England, France and Israel of Egypt, I felt impressed to send this telegram to Secretary of State John Foster Dulles at Washington:

"Millions of Americans are today

thanking God that the greatest Secretary of State in the history of their government has the courage to stand for honor and integrity in the present crucial hour. You and the President will triumph in the end because you are operating on the side of truth and justice in connection with the Middle East crisis. Gerald B. Winrod."

I feel, friends of the listening audience, that we should hold the President and those around him before God in special prayer. They need help and guidance according to John 16:13.

Pray for the President's health. Pray God to protect him against evil and harm. Let us be thankful that he has shown himself the last four years, and especially during recent months, to be the type of leader for whom we can conscientiously pray — a man born in Texas and raised in Kansas, who spent his boyhood days at a Christian fire-side.

I did not know the President's father. But his saintly mother frequently attended my meetings in Abilene, that is Abilene, Kansas, where Mr. Eisenhower lived as a boy and grew to manhood. I know also many pious people of the River Brethren denomination, to which his parents belonged.

These are sober and difficult days for him. May he know that, in the language of Scripture, "underneath are the everlasting arms."

JAMES A. GARFIELD'S ORATION

While meditating upon the problems confronting our Country and the grave decisions that must be made by our leaders at Washington, I have thought of another experience out of the past when the emotions of our people were deeply stirred.

At the time of Lincoln's assassination in Washington great crowds gathered in the streets of New York City, their minds inflamed by the thought that the cause for which he stood as a symbol might be lost. Tempers flared. Emotions became overheated. Men

—Turin to Page 18.

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DEFENDER MAGAZINE

THE VERDICT OF THE PITTSBURGH TRIAL

MEDICAL INTERESTS trying to rob cancer sufferers of the Hoxsey treatment must have had grave misgivings regarding the outcome of the Pittsburgh trial ... which ended November 16, 1956 in the court of federal Judge John L. Miller at Pittsburgh, Pennsylvania.

This deduction is supported by the nationwide television program which they sponsored on CBS, Sunday evening, November 11th, before the case went to the jury on Thursday. The obvious purpose of the presentation was to condition the public for defeat on the part of the Food & Drug Administration.

But, to their evident surprise, they won. The Hoxsey forces lost. Truth and justice went to the scaffold. Falsehood and injustice ascended the throne. However, persons conversant with the great work being done at Dallas and Portage for the relief of pain and suffering have confidence that truth crushed to earth will rise again.

The TV program mentioned above proved revolting to a large number of viewers. The General Electric Theater did not increase its popularity, or develop appreciation for the electrical products it advertises, by serving as sponsor. Many letters have been received at Defender offices, expressing resentment.

The following from Mr. John Fehle of Baltimore, Maryland is typical:

"The General Electric Theater put on

a half hour broadcast last Sunday, starring George Sanders in 'The Charlatan.' This broadcast was repulsive to those who knew the purpose was to belittle and slander the name and reputation of any one who uses the knifeless method of treating and curing cancer.

"It was a real slam at Dr. Harry M. Hoxsey's treatment. Enclosed is a clipping from our Baltimore paper, The Sun. In the play, George Sanders contracts cancer and has to go to the enemies of his knifeless method for help."

The setting of the play was a courtroom, with a trial in progress. It is believed by many that the principal character, actor George Sanders, was chosen to portray Dr. Hoxsey. Defense attorneys, pitted against Government counsel, succeeded in demonstrating to the satisfaction of the jury (composed of ignorant yokels) that a successful treatment for cancer had been discovered.

A verdict was returned in favor of the defense. One of the doctors who gave "expert" testimony against the treatment, described the jurors as "feather headed." Finally the quack, George Sanders (apparently playing the part of Dr. Hoxsey), developed cancer and the doctor did the magnanimous thing of agreeing to perform an operation.

And there the most false, vicious and misleading propaganda picture ever foisted upon an unsuspecting public, came to an end. Attorneys for the defense at Pittsburgh could have demand-

ed a mistrial, but apparently thinking they had the case won, let the matter pass.

Dr. Hoxsey and his associates did not know then, that the instructions of the Judge to the jury would make impossible a verdict in favor of the Hoxsey cancer treatment.

In four previous trials, which followed the Pittsburgh pattern, Dr. Hoxsey won over his opponents: (1) Hearst Publications (2) Morris Fishbein (3) the Food & Drug Administration, later reversed, and (4) the Texas State Board of Medical Examiners.

Favorable decisions were gained in these trials by putting cured patients on the witness stand as living exhibits, proving the therapeutic value of the Hoxsey system. In every instance their testimony was supported by biopsy reports, hospital records, clinical findings and other documentation ... demonstrating that *before* taking the Hoxsey treatment they had cancer, and *after* taking the treatment they did *not* have cancer!

Previous cases had been won on this kind of testimony. The same method was used by the defense at Pittsburgh, except for the fact that the evidence establishing cures of both internal and external cancers, was stronger than presented in previous cases. But, due to the instructions of the Judge to the jury, this case terminated differently.

William W. Goodrich, one of the Food & Drug attorneys sent from Washington to Pittsburgh, must have had inhibitions for the reason that shortly before the trial started, he released to the press a lengthy statement containing the line of thought later developed on the November 11th TV program ... namely that a jury is incapable of properly evaluating evidence in such cases.

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THE OPPOSITION press at Pittsburgh insisted on referring to the hearings as "the Hoxsey Pill Case."

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This was the way editors and reporters chose to discuss the fact that Food & Drug agents had seized medications and literature at the new Hoxsey Cancer Clinic of Portage, Pennsylvania in March of last year and were asking the court to approve their action.

The basic question to be decided was whether or not the medicines were efficacious. Medical interests who insist that only surgery and radiation should be used in treating cancer, say *not!* Other medical authorities, and cured patients, say *yes!*

Advocates of the former system never present cures to support their position, for the obvious reason that they have none. They insist that cancer is incurable, and yet they go ahead cutting, bleeding, burning and collecting.

Because of the Judge's charge to the jury, the evidence presented by the Hoxsey forces in the nature of case histories proving cures, was disregarded. The cases were all convincing, several astonishing, none vulnerable to attack by Food & Drug attorneys. Every one stood the test of scrutiny.

Some days when cured patients were going on and off the witness stand, attorneys for the Government seemed dejected. There the witnesses sat, once hopeless, helpless victims with a crablike disease fastened in their flesh. Now restored to society, their homes, families, churches and vocations. It appeared that another court battle was to be decided in favor of the Hoxsey treatment.

The list of patients professing cures included Glenn E. Freeman of Ross-ton, Oklahoma, cancer of the brain; Mrs. Laura Bullock Morgan of Colon, Georgia, cancer of the cervix;

Mrs. Verne Kielbowick of Portage, Pennsylvania, cancer of the cervix; Leon Seago of Rockdale, Texas (infant son) cancer of the abdomen;

Richard Metzgar of Erie, Pennsylvania, Hodgkin's disease, regarded as one of the most deadly types of cancer; H. K. Hill, M. D., of Laverne, Oklahoma, cancer of the groin metastasized throughout the body;

Dr. Eva Esther Hill, whose doctor's degree is equal to an M.D. in the United States of Rua Kaka, New Zealand, basal cell carcinoma of the right cheek; Mrs. T. C. Wallace of Fort Worth, Texas, adenocarcinoma of the thyroid;

Mrs. Harry Johnson of Kilgore, Texas, low grade adenocarcinoma of the uterine fundus; Mrs. Leasie Hester of Lubbock, Texas, squamous cell carcinoma grade 3 of the cervix;

Mrs. Clemmie Hickman of Fort

Worth, Texas, melanocarcinoma of the leg; D. T. Mayfield of Milledgeville, Georgia, cancer of the ear;

Clifton H. Smith of Fort Worth, Texas, cancer of the neck; Robert H. Barker of Fort Worth, Texas, carcinoma of the cecum;

Thomas P. Watson of Boyd, Texas, cancer of the shoulder; J. W. Anderson of Carlsbad, New Mexico, cancer of the buttock;

Frank R. Anderson of Cicero, Illinois, cancer of the lung; Mrs. Alma Feather of Hollidaysburg, Pennsylvania, cancer of the pelvic region; Mrs. Ouida Simpson of Baytown, Texas, rhabdomyosarcoma of the right leg.

The foregoing list of patients is not complete. Others testified. But the types of cancer recorded above as yielding to the Hoxsey system of treatment, leaves no doubt regarding its usefulness in dealing with this twentieth century scourge.

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WHEN Food & Drug agents made their seizure at the Portage Clinic they picked up a few copies of an eight-page booklet entitled, "Hoxsey Cancer Clinic, Dallas, Texas" on which someone had stamped the words, "Courtesy of the Hoxsey Cancer Clinic, Portage, Pennsylvania."

This piece of literature was regarded as coming within the "labeling" laws, and so accepted by the court. Attorneys for the Food & Drug Administration charged that it contained "false and misleading" statements — not with regard to the therapeutic value of the treatment, but on entirely different grounds.

The booklet contained quotations from an official document of the United States Senate, printed and circulated by the Government Printing Office, which it never occurred to anyone to question. The document was a report on cancer, compiled by a Senate investigating committee in 1946. Senator Claude Pepper was the chairman.

Several cancer experts testified and their remarks were published as a Senate report. Among those who appeared

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before the Committee was Dr. George Miley. The Hoxsey booklet says:

"In 1946, Dr. George Miley, medical director of the Gotham Hospital in New York, and a graduate of the Chicago Latin School, Yale University, Northwestern Medical School, and the University of Vienna Postgraduate Medical School, and who visited hospitals following graduation in India, China and Japan, and a fellow of the American Association for the Advancement of Science, made a Report to a Congressional committee considering cancer research, of a survey made by Dr. Stanley Reimann, (in charge of Tumor Research and Pathology, Gotham Hospital), which report showed that,

"on cancer cases in Pennsylvania over a long period of time showed that those cases who received no treatment lived a longer period than those who received surgery, radium or x-ray. — The survey also showed that through the use of radium and x-ray much more harm than good was done to the average cancer patient."

There it was, black on white, in a report published by the United States Senate. The Hoxsey Cancer Clinic at Portage circulated it, as a few paragraphs, in the above booklet. Now, ten years later, attorneys for Food & Drug bring Dr. Reimann in, put him under oath, and he denies having ever made the statement attributed to him by Dr. Miley — who was also under oath at the time he appeared before the Senate Committee.

The pertinent part of Dr. Reimann's testimony was as follows:

Question (by attorney DeMay for Food & Drug on direct examination): Did you ever make a report that indicated that those who received no treatment lived a longer period than those that received surgery, radium and x-ray?

Answer. No sir.

Q. The exhibit continues: "The survey also showed that following the use of radium and x-ray more harm than good was done to the average cancer patient." Did you ever make such a survey?

A. No sir.

Q. Will you state your professional opinion regarding the use of x-ray, radium and surgery in the treatment of cancer, Doctor? Just the opinion that you have regarding the use of that.

A. Properly applied, in the proper case, it is excellent.

Q. And surgery?

A. Same thing.

— Turn to Page 6.

A Call To Prayer

AND he spake a parable unto them to this end, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself,

Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

—Luke 18:1-7.

There is a threefold purpose in the above Scripture: (1) to recognize the human and fallible nature of the courts of men through which injustices are often perpetrated, (2) to show that evils can be corrected by appealing to the courts of heaven by prayer and (3) to emphasize the essential quality of importunity in prayer if it is to become potent, powerful and creative in restraining wickedness.

The passage is pertinent to the present problem of preserving the Hoxsey treatment for persons suffering from the scourge of cancer.

The ability of enemies to influence the courts against this God-given blessing to suffering humanity, is cause for alarm. Alarm, because 40-million cancer victims of the United States are writhing with pain — cut, bleeding, burning, doomed to indescribable suffering and death unless the Hoxsey remedy is saved and somehow made available to them! It is safe to say that 15 to 20-million can be rescued if reached with a knowledge of the treatment.

The Holy Spirit is in the world transacting the business of the Godhead during the present age. He operates as a restraining force against all forms of evil. It is a monstrous evil that would deny 40-million cancer victims hope of relief. This is a matter for Christians to bring to the attention of the Almighty. They have a responsibility to cooperate with the Holy Spirit through prayer.

This is not the first time followers of Christ have been driven to prayer closets to correct injustices. David Livingstone said: "Christians win their battles on their knees." The apostle Paul said: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." Mary, Queen of Scots, said she feared the prayers of John Knox more than all the armies of Europe.

Wrongs are righted, injustices corrected and evil forces restrained, when God's people pray. Let Christians, millions of Christians, pray unitedly until the arm of the Infinite is moved and opposition swept aside. It is not necessary for the believing child of God to dictate how the prayer shall be answered. The heavenly Father will, in ways that transcend human knowledge, "avenge his own elect." If necessary, He will execute judgment upon evil doers.

Surely the group of men who are directing the attack to rob humanity of a cure for cancer do not realize the depth of their folly or the magnitude of their crime. Pray God to restrain them by whatever means necessary. Ephesians 6:12 undoubtedly applies here. Spiritual exertions produce their equivalents at material levels. As the prayer wave gathers momentum, changes for the better will be witnessed.

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Isaiah 59:1.

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HEALTH RESEARCH
Mokelumne Hill, California

FROM PAGE 4.

Q. Doctor, have you ever been associated with Gotham Hospital?

A. No.

Q. Have you ever been in charge of the tumor research and pathology at Gotham Hospital?

A. No.

After more questioning, the witness was turned over to counsel for the defense.

Question (by attorney Casey on cross examination): From your experience, is it one of the hypotheses of cancer that radiation might cause it? Isn't there a type of cancer that is caused by x-ray burn?

A. X-ray has been known to produce cancer.

Q. Do you know a Dr. George Miley?

A. Yes, I know him.

Q. Have you been associated with him in any way?

A. Very casually, indeed.

There was much more to Dr. Reimann's testimony. He admitted conducting the kind of a survey Dr. Miley mentioned but stated that it was never finished. Food & Drug attorneys agreed Dr. Miley made the statement attributed to him and that it was published and circulated by the United States Government.

But they contended the Hoxsey Cancer Clinic was guilty of false labeling just the same, and a reading of the Judge's charge to the jury leaves no doubt that he supported them.

And this lost the case for the Portage Clinic. The testimony given by patients whose lives had been saved through use of the Hoxsey treatment, thereby establishing the efficacy of the seized medications, was disregarded.

There was a reporter in the courtroom when the final charge was given. This man, representing a Pittsburgh newspaper, had been handed an assignment to write against the Hoxsey treatment throughout the trial. He had attended practically every session. When the Judge finished his charge to the jury, this reporter stepped over to Dr. Hoxsey and whispered: "That's the most unfair charge I have ever heard a Judge make to a jury."

★ ★ ★

FLUSHED with this triumph in federal court at Pittsburgh, the Food

& Drug Administration has mobilized to wipe out the Hoxsey ministry for the relief of pain and suffering. This has necessitated a Call to Prayer, by which millions of Christians will take the problem to courts higher than those of men — the courts of heaven.

Attorneys for the defense insist that the case contains fatal reversible errors and on this basis have demanded a new trial. Their motion will be argued before the same Judge in January. If he decides against them, they are expected to go to the Circuit Court of Appeals.

Despite the manner in which the verdict was obtained, Food & Drug attorneys are now demanding a sweeping Injunction to close the Portage Clinic, looking toward future action of denying all mankind access to the Hoxsey system of treatment. They will be fought every step of the way.

No sooner was the verdict returned than they filed a "Motion for Judgment of Condemnation, Destruction and Permanent Injunction," the second clause of which demands:

"That this Honorable Court enter . . . a decree of injunction permanently restraining the Hoxsey Cancer Clinic of Portage, Newton C. Allen, and all persons in active concert or participation with them, from introducing or delivering for introduction into interstate commerce the Hoxsey treatment for internal cancer in man . . . with any labeling representation whatsoever which suggests or implies, directly or indirectly, that said Hoxsey treatment for internal cancer in man is an adequate and effective treatment for internal cancer and requiring the said Hoxsey Cancer Clinic to give notice . . . that the Hoxsey treatment for internal cancer in man has been by this Court, pursuant to the jury's verdict, adjudicated to be worthless in the cure, mitigation and treatment of any kind of internal cancer in man . . ."

It will be noted that this proposed Injunction *presumes* that the jury "adjudicated the treatment to be worthless," whereas the Judge made a favorable verdict for the Clinic impossible on the basis of alleged "mislabeling."

Senator Haluska's Great Speech

Early last year Senator John J. Haluska delivered a speech on the Hoxsey cancer treatment before the Pennsylvania State Senate which every American should read. Over a half million copies now in circulation. Price 10 cents; 12 copies \$1.00; or 100 copies \$5.00.

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without regard to the therapeutic value of the medicine.

Equally significant is the repeated references to "internal cancer," a tacit admission by the prosecutors that the treatment *does cure* "external cancer."

Enemies started out by denying that any kind of cancer yielded to the treatment. They still say this in their propaganda, but where legal documents are involved they limit themselves to the use of the term "internal."

External cancer is as deadly and as great a killer as internal cancer!

As this Defender goes to press, the Judge has not yet acted on the Injunction.

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THE BASIC QUESTION in this fight, involving the health and very lives of 40-million cancer victims in the United States is . . . On which side is truth?

As a general rule, the most intricate problem can be reduced to simple factors. Someone has said: "Truth can be stated in easy and understandable language." The facts in this instance are not difficult to analyze. Two stand out in bold relief.

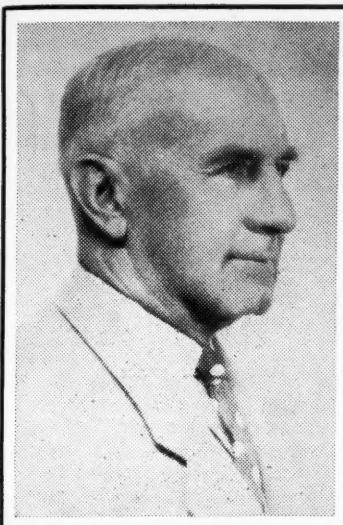
Fact Number One. The Hoxsey treatment cures cancer both internal and external. In the words of Federal Judge William H. Atwell's decision of December 21, 1950: "That the respondents' treatment is not injurious. Some it cures, and some it does not cure, and, some it relieves somewhat. That respondents do not guarantee to cure."

Judge Atwell saw 22 cured patients take the witness stand in his court, studied their biopsy reports and other records, heard their stories and evaluated the evidence.

Fact Number Two. Enemies who stand to sustain heavy financial losses running into the billions of dollars, when the Hoxsey treatment gains general acceptance, say that it does *not* cure cancer.

Truth is of God, therefore mighty, and must triumph in the end. Falsehood and error often occupy the throne for a time, while truth is on the scaffold, but changes come as fervently stated by James Russell Lowell:

Though the cause of evil prosper,
Yet 'tis truth alone is strong:
Though her portion be the scaffold,
And upon the throne be wrong;
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow
Keeping watch above His own.



ZIONISM'S BID FOR WORLD DOMINATION

HENRY D. ALLEN
SOUTH PASADENA, CALIFORNIA

Foreword: The information contained in this expose is, in great part, taken from the diaries of a competent British staff officer whose experience while serving in exceptional capacities under the British Foreign Office, afforded him insight into the Near East situation during World War I.

In making these diaries available to me, a promise was exacted which has never been violated. In our last meeting before departing to his homeland, he stressed the ascendancy of the Jew in England and for that reason made it emphatic that publication of his identity relating to any subject matter which I might subsequently publish, would be undesirable until such time as men are free to expose the Jew-Zionist menace in their own country without danger of being persecuted and defamed.

PRIOR to Turkey's defeat in World War I, Palestine and its Arabs had been governed for 673 years (see King's Complete History of World War I) as a part of the Turkish Empire.

It should be remembered that Turkey's defeat was accomplished as a result of complicated negotiations between the Grand Shereef of Mecca, Emir Hussein, and the British Government. In late October 1914 Lord Kitch-

ener, England's Minister of War, informed Shereef with positive assurance that England would support Hussein and his Arabs if they would revolt and declare for England against Turkey. This resulted in a secret alliance between the Grand Shereef Hussein and Great Britain, which ended the first phase of the Anglo-Arab negotiations (see Eighth Crusade Diary page 61).

An interval in the negotiating ensued between December 1914 and July 1915, during which eight diplomatic notes were passed between Shereef Hussein of Mecca, and a newly appointed High Commissioner for Egypt, Sir Henry McMahon. These notes, together, constituted what is now known as the "McMahon Correspondence" (see page 69 Eighth Crusade Diary).

DIPLOMATIC DUPLICITY

The price demanded of Great Britain by the Arabs in the Damascus Covenant, was independence and nothing short of complete independence and sovereignty for the Arab nations. Briefly stated, the Damascus Covenant was authored by a Nationalist group called "The Young Arab Societies" who negotiated the Covenant with Lord Kitchener in behalf of Great Britain. It provided for:

1. Recognition by Great Britain of complete independence of the Arab countries.
2. The conclusion of a defensive alliance between Great Britain and the Sovereign Arab States.

3. Economic preference to be granted Great Britain by the Sovereign Arab States.

It was promised in the McMahon-Hussein Letters (see McMahon-Hussein Letters, University of California Library, Berkeley) that in return for recognition and support by Great Britain, of Arab sovereignty, the Shereef of Mecca would conclude a treaty on the basis of the Covenant of Damascus, to provide that the Arab divisions in the Turkish Army in Syria would rise in rebellion against Turkey (see Eighth Crusade Diary page 65). It was also provided that in event Arab assistance resulted in Turkey's defeat, the Arab would be brought, as a whole, into the war on the side of England.

It is necessary to bear in mind that modern Palestine is a creation of the defunct League of Nations (a Jewish project) which carved out of the southern tip of Syria, enough territory to form the present area of modern Palestine, almost double in size to the Palestine of ancient times.

It should also be understood that, while boundaries were mentioned and "guaranteed" by the British Government through the McMahon-Hussein Treaty and the Damascus Covenant, proscribing the limits of the proposed sovereignty of Arab domain, these limits were never definitely described. England's need for Arab assistance was so great that she was prepared to promise anything. Her empire was at stake and Arab help was needed to save it.

A reading of the McMahon correspondence reveals that Hussein was allowed to remain ignorant of the true state of affairs, namely that the British Government was not its own master — being bound by secret commitments and precedent. Promoters of French colonialism with their millions of Arab slaves in North Africa, Syria and other areas were holding the knife then (as

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now) at England's back. Behind both England and France were conspiring Jewish leaders, plotting to accomplish the long range objectives of the First Zionist Congress formulated at Basle, Switzerland in 1897, namely the ultimate invasion and occupation of Palestine.

A summation of the McMahon-Hussein negotiations reveals the essence of fraud. Actually, the officials of the British Government were mortgaging property of which they had already disposed, while contracting a debt they well knew would never be paid.

The fraudulent policy initiated by McMahon in the letters which bear his name has been confirmed and perpetuated by the British Government in a succession of broken agreements and deceptive denials — a pitiful exhibition of deceit and treachery for which any nation could expect to encounter judgment at the hands of a righteous God.

ZIONISTS IN ENGLAND

Having obtained from the High Commissioner for Egypt, Sir Henry McMahon, explicit assurances on the basic question of the geographical delimita-

tion of Arab independence and sovereignty, and having faith that England would keep her word, Hussein was content to allow the question of French interests in Syria to stand over until after the War. By July 1917 the Grand Sherief of Mecca had united with the Allies. He had been hoodwinked by the British foreign office.

The Arab forces held rigidly to their agreements. The historic revolt of the important Arab forces within the Turkish armies resulted in the immediate defeat of Turkey (see King's Complete History of World War I page 360). This made possible the invasion of Austria-Hungary by the Allied Powers, the victorious entry of General Allenby into Jerusalem on December 10, 1917, and the early defeat of Germany.

The year 1917 began ominously, with Zionism becoming increasingly powerful and influential in all parts of the world. An Anglo-Jewish conspiracy was already shaping up with regard to Palestine which, had it been known by the Sherief Hussein, would have quickly driven him straight back into the Turkish camp (see page 88 Eighth Crusade Diary).

This conspiracy counted among its members the most powerful and influ-

ential Jews in London. They organized what was known as the Zionist Political Committee, and its first meeting took place on February 7, 1917 at the London House of Dr. Moses Gaster, chief Rabbi of the Sephardic Community and President of the English Zionist Federation (see London Daily Times February 8, 1917). Present at the meeting were Lord Rothschild, James de Rothschild, Lord Samuel, Nahum Sokolof, Chaim Weizmann, Herbert Bentwich, Harry Sacher, Joseph Cowen, and Sir Mark Sykes (a pliable non-Jew).

Here, at this inaugural meeting of the Zionist Political Committee, was discussed in detail the full Zionist program which was to serve as a basis for the official British Government negotiations, covering the future mandates of Palestine and other Arab districts. A more perfect double cross never was negotiated.

It is important to note that this ambitious program relating to the disposal, in advance, by a powerful clique of English Jews, of that part of the Near East which was destined to come under British Mandate power had been drafted prior to 1917. The conspirators were assured of the unofficial but fervent support of the British Cabinet (see page 97 Eighth Crusade Diary), despite the fact that the ink was hardly dry on McMahon's crucial letter dated October 24, 1916.

Another meeting was held by the Zionist Political Committee on February 8, 1917, the day after the inaugural. This occurred in the London house of Sir Mark Sykes (see London Times February 9, 1917) at which time the secret Sykes-Picot Treaty was discussed in the light of the Zionist policy, set forth on the day previous.

ZIONISTS IN AMERICA

After these two meetings the chairman, Nahum Sokolof, was authorized to cable the decisions to the Zionist Organization of America for by then it had been decided that the outcome of World War I, and the ultimate fate of the nations, lay not on their battlefields, but in the full force of the international Jewish money power.

At this time, so great was the influence exerted by Jews holding high office under President Woodrow Wilson, both on the Chief Executive and mem-

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bers of the Congress, that the national policy of the United States was virtually controlled by Zionist Jewry.

Early in 1917, when the Allies were perilously near defeat and facing bankruptcy, who should be selected by the British King but the Jew, Rufus Daniel Isaacs (Viscount Reading), to cross the ocean and prevail upon the Zionist Jews of the United States to do everything possible to bring this Country into World War I against the German and Turkish Empires.

As a result of the terrific pressure, and by the strong influence and demands of Supreme Court Justice Louis Brandeis (a Jew) upon President Wilson, war was declared April 6, 1917, thereby committing the United States to the dictates of Zion — the political forces of which were concentrated in London, where the Zionist conspiracy for ultimate world domination had been carefully organized.

To ensure the badly needed financial support of the Rothschild and Jewish cooperation throughout the world a Mandate was created which gave the British Government custody of the gateway to India, the Suez Canal. By calling raped Palestine, a Jewish National Home, opposition in America, France, and Italy was effectively silenced. To offset any objection that the Mandate was a breach of England's promise to the Arabs, the Zionists "magnanimously" proposed to bestow upon them the territory which had belonged to them for over 1200 years, the arid desert of Negev.

Subsequently, on November 2, 1917, the notorious Balfour Declaration was issued in the form of a letter to Lord Rothschild, by the British Foreign Secretary, Sir Arthur Balfour. This infamous repudiation of the solemn obligation made by the British Government to the Arabs is one of the blackest pages of human history.

ZIONISTS ATTACK EGYPT

The latest manifestation of Zionism's hidden hand controlling the Governments of England and France, was observed when Israel's armies invaded Egypt. English and French troops began killing Egyptians at the same time in one of the most flagrant acts of aggression known to military history.

David Ben-Gurion, the anti-Christ of

the Middle East, gloated over the great "victory" in the desert fighting, but there are reasons for believing that Egypt would have quickly erased his invading forces had not England and France struck from the other direction according to the prearranged Zionist pattern of attack.

Truth is on the side of the downtrodden and exploited Arabs who have been driven into the Soviet orbit at economic levels by Zionist manipulations inside the Governments of the West, and their cause must therefore triumph in the end — assuming that the principal of moral force still exists in the world.

That the American State Department and the White House has been able, so far, to resist Zionist pressure, is one of the heartening and miraculous developments of the present hour.

I will conclude this discussion with a quotation from an article by Professor W. T. Stace entitled "The Zionist Illusion" which appeared in the February 1947 edition of The Atlantic Monthly:

"The Arab case is in essence, this. The Arabs constitute a large majority of the inhabitants of Palestine. This is not only true now, but it has been true since somewhere near the beginning of the Christian era — that is to say, for nearly two thousand years. The Arabs in Palestine are opposed, rightly or wrongly, to any mass immigration of Jews. Therefore the majority of the inhabitants of Palestine are opposed to such a mass-immigration. But according to the principle of self-determination, which is the accepted principle of international justice, the affairs of a country must be governed by the wishes of the majority of its inhabitants, and any attempt of an outside country to override by force the wishes of such a majority is aggression. Therefore the actions of Zionists, of Great Britain, and of America, in seeking to force on Palestine a mass immigration of Jews contrary to the wishes of the Arab majority, constitute acts of aggression and are contrary to the principles of international justice, self-determination, and democracy ...

"Thus it will be seen that the Arab case rests squarely on the admitted principles of international justice."

(This article is available in booklet form.)

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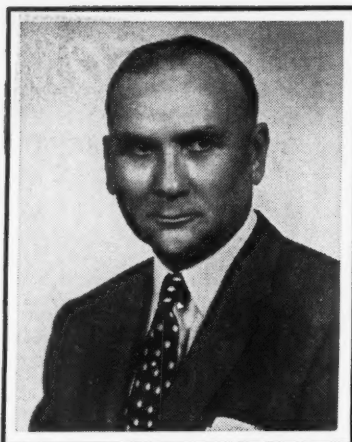
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THE MIDDLE MAN

Christmas Sermon

REV. NOEL SMITH
SPRINGFIELD, MISSOURI

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."
Isaiah 9:6.

I HAPPEN TO BE one of those who still welcomes the coming of Christmas with all the glad anticipation of my childhood. For me Christmas has never become dull and commonplace.

The chaste simplicity, the restraint, the charm, and the illuminating detail with which Matthew and Luke tell of the birth of the Saviour of men, still appeals to me as the sweetest, the gentlest, the tenderest and purest utterances in the whole history of the written word. And I still stand in wondrous awe, as I did in the days of my childhood, before the sublime mystery of Deity wrapped in swaddling clothes and strained close to the heart of a pure-minded, sweet-spirited Oriental girl. And that wonderful term, "Incarnation," still lingers on my ear, after all these mysterious years, like the notes of a great music.

I still feel, as I felt the first time I ever heard the story of Christmas, that Christmas is proof and demonstration

that something truly wonderful, abiding and permanent, happened to the weary, lonely world on that star-studded Judaeon night when kingly-faced hosts filled the sky and poured out their golden notes upon the Infant and His bed of straw.

Certainly he is to be pitied who can reflect upon all this without his emotions being exalted, without the noblest and purest qualities of his being rising to the surface.

Christmas is coming again. The stars are coming out in the clear, frosty skies, and the tender notes of "Silent Night" are going to float out over the aching, groaning earth and whisper their message of good will, peace, and hope. The light of Bethlehem will go on shining in the darkness, and the darkness will be unable to drown it out.

THE MIDDLE MAN

I know of no single verse in the Bible that so completely sets forth the nature of the Saviour as the one I have chosen as the basis for this Christmas sermon. I know this verse is a prophecy of the birth of Christ because no child but the Child Jesus was ever born who could be called "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." I know that this prophecy was fulfilled in the birth of

Christ because the Resurrection, the conversion of Saul of Tarsus, and the Christian Church and its influence, have been absolutely established as facts of history.

In the first place, "a child is born." That is humanity. The Saviour is man. He is not man in any artificial, abstract, mechanical, theological way, as even the best of us have a tendency to believe. He is man by virtue of the fact that He was born. He was born as we were born. He was born of a human mother, although conceived by the Holy Spirit.

Let me emphasize it: the humanity of the Saviour is as genuine as the humanity of any man that ever lived. He is man by virtue of the fact that He was born.

But He is more than man. His name is "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

That is Deity.

Humanity and Deity blend in the Person of the Saviour. And in some sublimely mysterious way that a legion of archangels could never comprehend and understand, they blend as naturally and genuinely as the colors that form the rainbow.

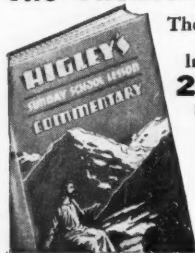
The Saviour is not God. The Saviour is not man. He is God-man. There are not two different persons; there is but one Person. There is but a single Person. He is not Son of man in one set of circumstances, and Son of God in another; He is not Jesus today, and Christ tomorrow. He is Jesus Christ.

This means that He is what Paul said He is — the Middle Man. "For there is one God, and one mediator between God and man, the man Christ Jesus."

A mediator is a go-between. A mediator is the middle man. Who is Jesus Christ? He is not God. He is not man. He is the Middle Man.

I submit to you that the world never knew the Middle Man until He came on the scene there in Bethlehem's manger.

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The Word existed from all eternity; indeed, He is the Father of eternity. Humanity had existed from the creation of Adam. But it was not until Mary brought forth her firstborn son that the God-man, the Middle Man, appeared in history. Something happened in Bethlehem that had never before happened in eternity: the Middle Man appeared.

And I believe the Middle Man is here to stay, to stay throughout all eternity. I have seen it suggested by some theologians that the time may come when the Middle Man will no longer be the Middle Man. I don't believe it! I believe that what happened in Bethlehem 2000 years ago happened for all eternity. I believe the Middle Man is "the same yesterday, and to day, and for ever." When a child is born into this world that child becomes a distinct entity, and that entity remains distinct throughout all eternity. I don't believe that less can be said of Jesus Christ.

And so, again, Bethlehem means the appearance in history, and for the first time, of the Middle Man.

REDEMPTION

The great central thought of Christmas is Redemption. Indeed, the great central thought of the Bible is Redemption. The Middle Man equates with Redemption. Redemption equates with the Middle Man.

Redemption is premised on the fact of sin. The fact of sin has been obscured by the oversimplification of the sentimentalists on the one hand, and by shallow Modernists on the other.

What is sin? We say the Devil brought sin into the world. That isn't true; sin brought the Devil here. We say that drunkenness, murder, licentiousness, and hate are sin. That isn't true; they are the effects of sin. When we speak of sin we are all the time speaking of the effects of sin, not of the essence of sin.

What is the essence of sin? What is sin?

We don't know. But we know that sin is a ghastly fact of such magnitude that the Incarnation and its consequences are premised upon it. The In-

carnation is the only adequate remedy for it. We know that sin is such an audacious thing that it does not hesitate to try to bribe the Son of God to fall down and worship the Devil! Think of that, will you! Sin is such a ghastly thing that it pulls the beard of the Son of God out by the roots, spits in His face, crowns Him with thorns, ties His hands behind His back, and scourges Him until He is a bleeding, quivering mass of flesh so marred that He doesn't resemble a man. Sin is such a ghastly thing that it crucifies God Incarnate to a Roman stake.

That's sin!

To deny the validity of the third chapter of Genesis is to sweep away the premise for the Incarnation. If the third chapter of Genesis is not true, there never was any reason for a Virgin-born Saviour, never any reason for an Atonement, never any reason for a Resurrection. If the third chapter of Genesis is not true, then the Gospel makes no sense to anybody with any sense.

And this is exactly the reason why the Modernists reject the Incarnation. This is exactly the reason why the evolutionists reject the Gospel. A Modernist doesn't believe in the substitutionary death of Christ because he never has seen the necessity for such a death. An evolutionist doesn't believe in the resurrection of Christ because he has never seen any reason for a resurrection.

Of course not.

Why do I believe in the ghastly fact of sin? Why do I believe in the validity of the third chapter of Genesis? I believe in it because I don't believe that the record of the Incarnation and its consequences is fiction. I believe the third chapter of Genesis because I don't believe that Jesus Christ was either an idiot or that He committed suicide. That is a monstrous suggestion. And this is exactly what is affirmed when you deny the fact and magnitude of sin as they are revealed in the third chapter of Genesis.

THE ONLY REMEDY

The Incarnation affirms the fact of sin. The Incarnation is premised on the fact of sin. The fact of sin is the only

"I PREFER TO GO HUNGRY"

It was the first time I had seen Constantin Djeghennakis since 1953, and I was shocked at how greatly he had aged. Now, on my third missionary journey to Greece, this faithful missionary poured out his heart to me. For many years he has gone from village to village preaching the Gospel and giving out Christian literature. My heart nearly broke as he told me that many nights he goes to bed hungry so that he may have enough money to go to the next town.

"I never wanted to mention my financial difficulties, brother Zodiates," he said, "because I did not want you to think I was begging. I have been living under extreme privation in order to visit as many places as possible with the Gospel. When it comes to lodgings, I choose the cheapest, and I must also pay my transportation out of the \$50 monthly allowance that I receive from your Mission. The only savings I can make are at the restaurant. In spite of this, I am forced to leave towns and villages where there is still fertile ground for sowing the Gospel seed. I have never mentioned this to anyone before except God.

"Last year as I was laboring for the Lord in a town, I slipped in the snow and dislocated my wrist. I could not afford a doctor, and someone who did not know anything about it tried to fix it, but it is still dislocated and painful.

"Sometimes I meet people who lack even their daily bread. I just cannot tolerate such conditions and prefer to go hungry myself and help others out of my necessity. However, I praise God for the privilege of suffering for Him."

Such a spirit of sacrifice shames us. How often have we gone hungry for the sake of the Gospel? This Christmas shall we not share our comparative abundance with those who are struggling against poverty and persecution to bring the Gospel to the villages of Greece? We invite you to adopt this or another missionary in Greece by contributing regularly toward his ministry — even \$5 or \$10 a month will go a long way. Each month you will receive thrilling reports and thus you will be a real missionary by proxy. Even one dollar will bring 22 lbs. of U.S. Surplus food to this or any of our other missionaries.

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explanation of the fact of the Incarnation. The fact of sin is the only explanation of the entrance into the world of the Middle Man.

The great central fact of this Bible is the fact of sin. The next great central fact of this Bible is the fact of redemption from sin. The Bible, in both the Old and New Testaments, declares that there is but one remedy for sin: the shedding of blood. All the prophets of the Old Testament declare this. John the Baptist declares it. Our Lord Jesus Christ said: "For this is my blood of the new testament, which is shed for many for the remission (forgiveness) of sins." And we read, "... without shedding of blood is no remission" (forgiveness).

If this be true, then any sensible person must surely know that only sinless blood could ever atone for sinful blood. If there must be an offering of blood, then the blood must come from the veins of a spotless sacrifice.

Then, if the Bible is right on the question, where are you going to get the spotless sacrifice for the sins of the world? In all the ages of history the race has never developed a spotless character. If you are going to have such a sacrifice, he will have to come from without the human race.

Ah, the Bible makes sense. The Incarnation, once you concede the reality of sin, makes sense. The coming of the Middle Man into the world makes sense. The Atonement makes sense.

And the blending of humanity and Deity into the Person of the Middle Man makes sense. The union of the two natures is demanded of an adequate Mediator. The Middle Man must have fellowship with both parties. And that fellowship must be on equality; it must be natural and genuine; it never can be artificial and mechanical.

The Middle Man must be on intimate terms with Deity, and He must be on intimate terms with humanity. In other words, He must be one with Deity, and He must be one with humanity. Which

is to say, He must be God-man. As one has said: "Only by being possessed both of Deity and humanity could He comprehend the claims of the one and the needs of the other."

UNIVERSAL ATONEMENT

And now, finally, I want to remind you of the good news that the Middle Man made a universal atonement. When He died, He died for all. There is a theological position which holds that the Middle Man died but for a handful. We are told that before the foundation of the earth the Almighty decreed that about 3 per cent of His creatures should be saved and the other 97 per cent damned forever. And when we ask why, we are told that it was "for His glory."

How could it ever be for the glory of a God of light, in whom there is no darkness at all, to create a negation, a chaos? And that is what sin is; it is a negation; it is chaos. Such a proposition that God could not glorify Himself unless He created a negation, unless He created a chaos, is a monstrous contradiction in terms.

Now I believe in the Bible's doctrine of predestination and election with all my heart. If it were not there I would despair of anybody being saved. The Bible's doctrine of predestination and election is associated with grace and mercy. Before the foundation of the world God determined that His mercy and grace would never desert the saved until they were conformed to the image of Christ.

But I believe that the Bible teaches that the Triune God always has, and always will do everything He can do, consistent with His character and consistent with the free moral nature of

man, to save every soul ever born into this world. We are told that God can do anything. That is false. God cannot do anything that is inconsistent with His nature.

There are many things that an honest man cannot do and remain an honest man. There are many things that a virtuous woman cannot do and remain a virtuous woman. God cannot save a moral being against His will. And the alternative to a world of free moral beings is a mechanical world of robots.

What does the Book say about it? You know what it says: It says *all* have sinned, and it says that He has laid on the Middle Man the iniquity of *us all*. It says: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

We are told by some that Paul teaches God chose a handful to be saved and that He chose the vast majority to be damned. But what does Paul himself say about the universality of the Atonement? "For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for *all*."

And what does Peter say about it? "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

Knowing God as I do through the revelation He has given me of Himself in His Word, when I am told that God is "not willing that any should perish, but that all should come to repentance," I know it means that the Triune God has done, is doing, always will do all that the Triune God can do to save every man, woman, and child on this earth.

If it doesn't mean that, then tell me, I pray you, what does it mean?

What is hell? It is an infinite negation. It is infinite chaos. And it is more

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than that: I tell you, and I say it with profound reverence, hell is a ghastly monument to the failure of the Triune God to save the multitudes who are there. I say it reverently, I say it with every nerve in my body tense: sinners go to hell because God Almighty Himself couldn't save them! He did all He could. He failed.

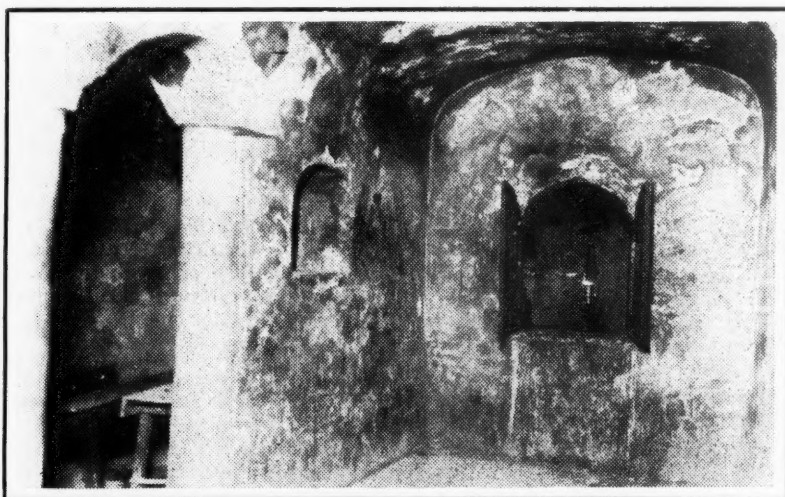
If this isn't the most tremendous thought in the universe, I know not what it could be.

Christmas means the coming into the world of the Middle Man. He came to save us. He came to save us all. He will not only save Rahab the harlot; He will enshrine her name in the "Westminster Abbey of God's faithful."

Blessed be God, the Middle Man means redemption; redemption for you, redemption for me, redemption for everybody else. Look at that poor thief hanging beside the Middle Man on wind-swept Golgotha. He believes in his heart that the Middle Man is the Lord of glory. He confesses his belief with his lips; confesses it publicly, in a voice so loud that all can hear. "Lord, remember me when thou comest into thy kingdom."

You believe in your heart that I am Lord? You confess your belief with your mouth? I have said that if any man would believe in his heart and would confess with his mouth, he should be saved —

"Verily I say unto thee, To day shalt thou be with me in paradise."



THE CAVE WHERE JOSEPH AND MARY HID JESUS

ON HIS TRIP through the Middle East last year, Dr. Winrod visited the ancient Coptic Church of Cairo, built over a cave (shown above) in which Joseph, Mary and the Christ Child are believed to have lived during their sojourn into Egypt to escape the wrath of Herod.

"The angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt; and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt." (Matthew 2:13-14)

It is not unreasonable to suppose that the trio would have sought the

shelter of a cave. Hallowed claims have been made, down across the centuries, for the above location. Coptic Christians have strong arguments for its reliability. This branch of the Faith, the origin of which dates back to the dawn of the Christian era, has always been predominantly Egyptian.

The Church, which began in the distant past as a small chapel over the cave, and gradually grew into a large and imposing edifice, is regarded as one of the most important religious shrines of the Middle East. A large number of tourists from the United States visit it every year and are received courteously by the priests in charge. Services are held regularly on the premises.

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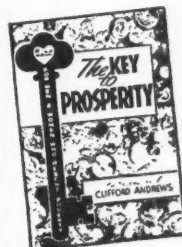


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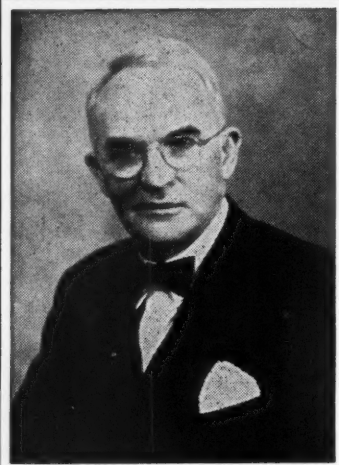


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THE VIRGIN BIRTH

DR. ANDREW JOHNSON
WILMORE, KENTUCKY

MANY CUSTOMS, forms, symbols, ceremonies and rituals have developed like coating, over the greatest historical event of all time — the birth of the Saviour of men.

There are social and commercial activities, red lights, laurel wreaths, cedar trees, sleigh bells, tinsel, decorations, the exchange of gifts, merry greetings and big meals topped with turkey roasts. But this is *not* Christmas!

These are only externals, hollow and without significance, except as they focus thought on the glorious fact that we have seen God in human form on this planet. Bethlehem became the scene of this fusing of the divine with the human, the natural with the eternal.

We look back upon the event with glad hearts during the Christmas season. We are reminded by this annual festival that "God so loved that he gave."

There is one vital and particular phase of the Christmas message and manifesto that transcends all others. It is the source and keynote of the entire celebration. I refer to the biological factor of Christ's birth.

Was the birth of the Babe in Bethlehem's manger like the genetic origin of ordinary mortals? Or was it a dif-

ferent and isolated event in the history of the world?

These are fundamental questions which press in when we try to appraise and evaluate the impact that this Man made upon humanity. In thirty-three years, there was released from His Person, sufficient power to turn the tides and change the currents of human history.

CHURCH LEADERS QUOTED

There are theological implications to be considered. One of the articles of faith in the universally used Apostles' Creed affirms: "And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost and born of the Virgin Mary."

Think of the unnumbered multitudes, across the centuries of Christianity, who have accepted and repeated these words, in solemn worship! Think also of the leftist theologians standing behind the pulpit desk, who repudiate them!

If the power of God brought into existence the first woman without father or mother, why should it be thought a thing incredible that the same power should bring the divine Saviour into the world by a supernatural agency?

The fact of Christ's deity stands or falls, depending upon the validity of the doctrine of the Virgin Birth. If supernaturally born, He was God incarnate. If humanly born, He was a member of the human race like every other human being, like Judas who betrayed Him, like the thief who railed against Him, like the unbeliever who scoffs at Him. His Virgin Birth, on the other hand, makes Him unique, incomparable and unlike any other person who ever lived on this earth.

It is not surprising that the doctrine of the Virgin Birth has been under constant attack throughout Church history. The forces of skepticism, unbelief, atheism and modernism have been and are now mobilized against it. Higher criticism has levelled its most powerful thunderbolts against this citadel of Christian truth.

Yield here and the forces of anti-Christ gain a strategic victory. Stand firm at this point and the Church of Jesus Christ need have no fear of ever being compelled to lower its banners.

Perhaps you have heard the careless statement made that science has disproved the Virgin Birth. This most emphatically is not the case. I ask, what science? Which department of science has assembled evidence and submitted facts disproving the Virgin Birth?

Science has not disproved the Virgin Birth. Science has not proved the Virgin Birth. Science has nothing to say about the Virgin Birth. The Virgin Birth of Christ is a miracle and therefore outside the realm of science. Science stands mute in the presence of miracles. Science deals only with things natural. Miracles are supernatural. Christianity is supernaturalism. Every fundamental of historical and evangelical Christianity involves the supernatural.

THE UNIQUE CHRIST

The entire life of Jesus, from manger to ascension, was different from the course of ordinary human beings.

His boyhood was unique; when but twelve years old, He conversed with and confuted lawyers and theologians. His baptism at the hands of John on Jordan's banks was different from all

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other candidates, being sanctioned and sealed by a supernatural manifestation and a voice from heaven.

His spoken utterances were of a nature that surpassed all discourses before and since. His miracles place Him in a class to Himself, above the founders and leaders of all other religious systems.

His lofty claims, divine titles, heavenly attributes, supernatural works, supreme authority and sinless character, all bear indubitable evidence to His deity.

Since He differed so conspicuously from the rest of mankind during His life, the claims made for His birth should not be thought unreasonable. Common consistency demands that we affirm full confidence in the evangelical doctrine of the Virgin Birth.

If the Virgin Birth of Jesus is a myth, then prophecy is unreliable, history is false, faith is superstition, the Christian Creed is without foundation, the old ship of Zion has lost her chart and compass, Christmas is pagan, Mary was a fallen girl and Jesus a bastard. Every crimson candle that decorates the doors and windows of homes during the Christmas season, gleams forth a celebrated and certain testimony of the supernatural origin of the Babe in Bethlehem.

The late Dr. J. H. Jowett, who for years filled one of the large pulpits of New York City, left on record this statement:

"My brethren, the Jesus of the new theology is a Jesus I can admire, is a Jesus in whose presence I can take off my hat. But He is not a Jesus before whom I can go on my knees and worship. The Jesus of the new theology is the last link of that chain and not the first. He is empty and impoverished of divinity, and I cannot kneel in his presence and say, 'My Lord and my God'."

Dr. Jowett's impatience with members of the clergy who, in the name of new theology would reduce Jesus to the level of men, was wholly justified.

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These men preach a new Christ, a false Christ, a fictitious Christ, whose likeness is not to be found in either Scripture or history.

REASONS FOR BELIEVING

The following summary has been arranged for accepting the basic fact of Christmas and believing the doctrine of the Virgin Birth.

1. The only two New Testament narratives we have of the birth of Jesus tell us that He was born of a virgin.

2. The Gospels containing these narratives are genuine documents of the apostolic age.

3. The texts of these narratives have come down to us in their integrity.

4. The two narratives of the Virgin Birth are independent.

5. The narratives, nevertheless are not contradictory, but are complementary and corroborative of each other.

6. There are strongest reasons for believing that Matthew's narrative comes from the circle of Joseph and Luke's from the circle of Mary.

7. The Gospel of Mark, which embraces only the public ministry of Jesus, does not contradict the other narratives.

8. The Gospel of John does not contradict the other narratives, but presupposes them.

9. John unquestionably knew the earlier Gospels, and is traditionally identified with opposition to the earliest known impugner of the Virgin Birth Cerinthus.

10. Paul does not contradict the Virgin Birth. On the contrary, Luke, a chief witness of the Virgin Birth, was a companion of Paul and Paul's language seems to presuppose some knowledge of the fact.

11. The doctrine of Paul and John, as of the New Testament generally, implies a miracle in the origin of Christ.

12. The Gospels containing the narratives of Christ's birth were so far as known, received without question by the church from their first appearance.

13. With the exception of the Ebionites — the narrowest sect of the Jewish Christians, and some of the Gnostic sects, the church from apostolic times universally accepted the fact of the Virgin Birth.

14. The early church set high value on the Virgin Birth doctrinally, as attesting (a) the true humanity of Christ, and (b) His superhuman dignity.

15. The prophecy of Isaiah 7:14 is rightly applied by Matthew to the birth of Jesus.


16. The perfect sinlessness of Christ, and the archetypal character of His humanity imply a miracle in His origin.

17. The doctrine of the Incarnation of the pre-existent Son implies a miracle in Christ's origin.

18. The Virgin Birth answers historically to the conditions which faith postulates for the origin of Christ.

We have all seen bad people transformed into good people through the power of the Gospel. We have seen sinners changed miraculously into saints. We do not question the miracle of the Virgin Birth because we see so many evidences of the virgin life of Christ imparted to those who have come to believe on His name.

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TEMPERANCE INSURANCE COMPANY FORMED



The above picture, taken November 13th at the State Capitol Building of Oklahoma City, shows Dr. Sam Morris (left) and Mr. Joe Hunt (right) ... holding incorporation papers for the launching of a new company to provide automobile insurance for non-liquor drinkers.

Mr. Hunt is Insurance Commissioner for the State of Oklahoma. The name of the Company is Abstainers National Insurance Company. Its head office will be at Oklahoma City.

ON THE DATE the Company was officially launched, an Oklahoma City newspaper carried a story which said, in part:

"Rev. Sam Morris, Texas temperance evangelist who lost his dry hold on one insurance company, Tuesday formed a new automobile insurance company here to be operated by and for non-drinkers.

"The new firm, Abstainers National Insurance Co., was domesticated with Commissioner Joe B. Hunt and will have home offices at 714 W. Grand, Mr. Morris, who appeared at Hunt's office, announced.

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"Morris organized a similar company several years ago, and sold policies only to persons who swore they did not and would not drink.

"His original company had home offices in Iowa, and Morris lost control, then fell into a hot feud with controlling interests when drinkers were hired for the home office staff. He staged a sit-down strike in the Iowa insurance commissioner's office once.

"Morris said the new company will begin business with \$100,000 capital and insure automobiles for non-drinking owners throughout the nation.

"Articles of incorporation indicate Morris doesn't intend to have a repetition of the Iowa incident, in which drinking employees found their way onto the payroll. The articles of incorporation for the new company provide that:

"All shareholders, bondholders, directors, officers, agents, employees and policyholders shall be total abstainers from the use of beverage alcohol."

★ ★ ★

DR. MORRIS is the most disliked man in America by the liquor interests. For more than a quarter of a century (when he first began using the air waves to advocate national sobri-

ty), he has been affectionately known to millions as the "Voice of Temperance."

In 1947 he expanded his activities to include the setting up of a company with home offices at Des Moines, to insure cars owned and driven by persons signing pledges to abstain from drinking during the duration of their policies.

Using as its slogan, "If you don't drink, Why pay for the accidents of those who do?" the company at once became popular in Christian circles throughout the nation. Many religious organizations cooperated from the start, including the Women's Christian Temperance Union, practically all the Temperance Leagues of the Country and other groups known for their opposition to the liquor traffic. In nine years, the company built up five million dollars of assets.

More than 150,000 policies were sold in an incredibly short time. Receipts soared. Seven branch offices were established. Approximately 2,000 salesmen were enrolled. With Dr. Morris as President, ever-increasing numbers of Christians in every State of the Union, canceled their policies with other companies and turned to him. His company's rates were cheaper.

Dr. Morris continued his traveling ministry of lecturing and preaching.

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VOICE OF TEMPERANCE

Dr. Sam Morris has resumed his Voice of Temperance nightly broadcasts through superpower station XEG located at Monterrey, Mexico ... 6:30 p.m., Central Standard time, 1050 kilocycles. He is giving the same type of messages, for which he became noted in years past. Station XEG, known as "the Voice of North America," is said to cover approximately two-thirds of the United States.

leaving little time for the Des Moines office. Management rested in other hands. It was under these circumstances that official positions began to be filled by liquor drinking individuals.

Minutes of board meetings show that Dr. Morris protested against this betrayal of the company's ideals and policyholders' confidence ... but to no avail. Failing in this approach, he made the matter a public issue and was promptly voted out of the organization. He stepped down with a clear conscience, and the confidence of the Christian public.

During these intervening months, policyholders sharing his convictions with regard to liquor, have been asking where to go for insurance of the kind his company originally offered.

This question was answered on November 13th when, far from forsaking his ideals and objectives, Dr. Morris and a group of highly reputable associates launched the ... Abstainers National Insurance Company, with general offices located at 714 West Grand Ave., Oklahoma City, Oklahoma.

As stated in the foregoing newspaper article, all necessary steps have been taken to prevent what happened at Des Moines. Dr. Morris and his friends have learned the hard way, from experience. As this Defender goes to press, word comes from Oklahoma City that inquiries and policy purchases are pouring in, despite the fact that little

publicity has so far been given the new venture.

Most bad and costly wrecks on highways are these days caused by drinking drivers. One writer calls it a "massacre." Tens of thousands are being killed or maimed from this cause, every passing year. Beverage alcohol has a depressing and harmful effect upon brain, nerves and muscles. Anything that promises to help correct these abuses must be regarded as a public service.

Drinking drivers endanger not only themselves, but innocent non-drinkers as well. Through the efforts of Dr. Morris, a large number of people have been made to understand the magnitude of this menace. He asks:

"If you do not drink alcoholic beverages, Why should your premium dollars be used to pay for the damages and wrecks caused by drinking people? Why should your premium dollars be used to pay the salaries of drinking people?"

There are certain questions for which the new company will have to have answers, from automobile owners wishing to avail themselves of its services. These are ...

Name, address, age and occupation of the applicant. Make of car to be insured, year, model and body type.

Age of youngest driver in household? Date present insurance expires? Use of car: Business? Pleasure? To and from work? Miles on way? Marital status? If married, number of children? Principal driver?

When this information is supplied, the General Office can enter into correspondence with the prospective policy purchaser.

A recognized authority on the liquor-drinking problem says: "Alcohol is a depressant, narcotic, drug, and not a stimulant. It is an anesthetic, affecting first the high brain centers which control the voluntary behaviors and emotions. A survey of all drivers, as well as drivers in accidents, indicated that drinking drivers are three or four times as likely to be involved in an accident."

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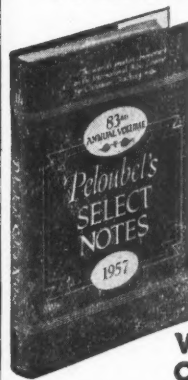
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FROM PAGE 2.

fought and killed one another in the streets.

A group was organized to destroy the World Building, in which the newspaper was published that had opposed Lincoln so vigorously. It happened that James A. Garfield was in the city. Someone suggested that his presence on the platform, where telegrams were being read at intervals describing Lincoln's condition, might calm the situation.

Garfield consented, stepped forward before the crowd, spoke in a clear voice and wove together some of the choicest gems from the book of Psalms that his mother had taught him during childhood. Then he raised his hand, and now I shall read his words:

"Fellow citizens: Clouds and darkness are 'round about Him. His pavilion is dark waters and thick clouds of the sky. Justice and judgment are the establishment of His throne. Mercy and truth shall go before His face. Fellow citizens: God reigns, and the Government at Washington still lives."

This message, delivered on that dramatic occasion, wrought like magic and from that moment law and order were restored in New York City. It seems to me that Garfield's words are adapted to the present situation. They express the faith that should be ours, if we are to keep moral and spiritual balance, chart and compass, in the storm through which the nations are presently passing: "Fellow citizens: God reigns, and the Government at Washington still lives."

HIGH RELIGIOUS TIDE NEEDED

A revival of supernatural religion to ignite a spiritual flame in the soul of

America, to involve the conscience and rebuild the national character, is the supreme need of the hour. High religious tides are always accompanied by economic stability, national prosperity, sound foreign policies, domestic tranquility and intelligence coupled with integrity at the ballot box.

There is an intimate connection between national character and a good pay envelope. There is an intimate connection between moral consciousness and sound economics. There is an intimate connection between national integrity and national well-being. There is an intimate connection between reverence for God and decisions made by leaders of government.

We must exert all the moral and spiritual strength we possess in tomorrow's election, to keep God in American history.

I ask you to note this fact . . . that the Church of Jesus Christ is the world's greatest character building institution. This is because it deals with motives. It changes men's hearts. It produces good society by producing good men. With all its flaws, faults and defects, it remains the best we have and should be supported.

I would be less than loyal to my duty if I did not remark, however, that negative forces are at this hour boring from within the Church, devitalizing and destroying its creative power.

History moves in cycles. We are today witnessing a revival of that system of unbelief known as English Deism, which contributed to the chaos of Continental Europe during the seventeenth and eighteenth centuries. It helped produce the blood bath known in history as the French Revolution.

Briefly stated, English Deism as expounded by Spinoza, rejected all the

miracles recorded in the Bible. It denied everything supernatural in Christian faith and personal experience. On the other hand, the believer knows that every fundamental of the Christian religion involves a miracle, faith in the supernatural.

Nothing must be allowed to permanently weaken the Church life of our Country. Its message, unadulterated and powerful, is needed to keep the national conscience alive and the nation in the path of God's blessing.

There was a banquet at Gilgal. We read about it in the fourth chapter of Second Kings. The prophet Elisha was a guest of honor. A meal was prepared. One of the younger men decided to make an experiment. He disregarded the counsel of others. He insisted on trying something new. A huge container was filled with pottage and placed over the fire. An appetizing odor filled the air. A good meal was in prospect.

The young man went out and, the record says, "found a wild vine," which he threw into the container. It was poison. Later the men cried: "There is death in the pot." The experiment almost proved fatal. The prophet Elisha saved the situation. The guests did as the prophet instructed and they were saved.

Let me say, there is death in the pot today when we set aside long-established American precedents, when we ignore or repudiate Christian doctrines that have stood the test of practical usage. The "wild vine" of left-wing radicalism in politics, and the "wild vine" of unbelief and skepticism in the Church are putting poison into the pottage.

May God bring us back to the Constitution, back to the Word of God, back to the moral and spiritual principles that have made America great and a beacon light to the nations of the world. In Proverbs 22:28 we read: "Remove not the ancient landmark, which thy fathers have set."

This is Gerald B. Winrod, thanking you for listening and saying . . . May God bless you all.

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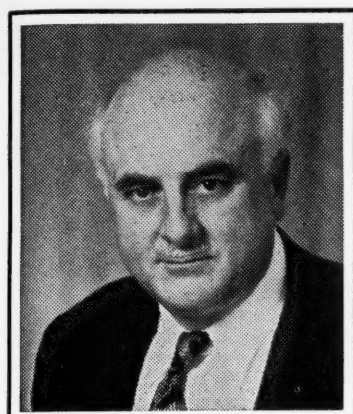
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LIFE AND LETTERS OF THE APOSTLE PAUL

Sixth in a series of ten articles by Dr. Gerald B. Winrod — each of which is complete in itself but also connects with the one before and the one following.

AFTER the epoch-making Council at Jerusalem, the first of its kind in the history of the Church, Paul and Barnabas returned to Antioch for the winter. Roads and mountain passes were blocked with snow. Vessels were tied up at docks.

The place where Paul toiled, making tents, became a Gospel center. He and Barnabas continued as leaders of the local congregation. Silas had recently joined them from Jerusalem. With the coming of spring breezes and the promise of summer, Paul said: "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." This marked the beginning of Paul's Second missionary tour.

Barnabas agreed but thought they should take John Mark, his nephew. Paul rejected the proposal. It will be recalled that on their first trip, the young man had deserted them in the mountains of Pamphylia at a time when he was greatly needed. Paul could not risk having something of this kind happen again.

The result was that, after a heated argument, the two parted company. At length it was decided that Barnabas should take Mark and return to Cyprus while Silas would accompany Paul in the other direction. This was a small thing to serve as a wedge between fast friends who had faced many perils to-

gether, but each man felt he was right and refused to yield.

A good purpose was served, however, in that two missionary tours started instead of one. There is no record that Paul and Barnabas ever met again. Any malice which may have developed, eventually disappeared, for we notice in Paul's later writings he referred affectionately to Barnabas and Mark.

ANTIOCH TO LYSTRA

Paul did not wish to go alone and found in Silas a suitable companion. The preaching of the latter had made a profound impression upon the Antioch congregation. He was a convincing speaker and possessed courage. Silas shared with Paul the extraordinary achievement of invading the pagan world with the Gospel by carrying it out of Asia, into Europe, and to vast areas theretofore untouched.

Barnabas and Mark took ship, and Paul and Silas started by land along the Roman road that led through precipitous mountains to such centers of population as Tarsus, Derbe, Lystra and the regions beyond. They carried packs on their backs and had donkeys laden with provisions for a long journey. Paul had traveled this same road, in the opposite direction, as a young man going from Tarsus to Jerusalem to pursue rabbinical studies in the

school of Gamaliel. There were little Churches in hamlets, off the highway, to be visited between the larger cities.

Paul no doubt looked forward with great expectancy to reaching his old home in Tarsus. His father and mother were dead but the place held memories of bygone days. He had been back, for an extended stay after his conversion, during which time a Church was established. Old friends rejoiced at seeing him again. The Church had prospered.

Leaving Tarsus, the two missionaries joined the stream of merchants and caravans moving on the highway that led through the Taurus mountains to the province of Lycaonia. A year had passed since Paul left Derbe. Rich memories and tender emotions flooded his mind and heart as he recalled the response which accompanied the presentation of the Gospel message. There were large numbers of saints, steadfast in the faith, at Derbe, Lystra, Iconium, Antioch in Pisidia and other places along the way.

Paul's heart glowed at the thought of seeing and mingling with these people again. But time was precious and his visits were short. New missionary frontiers were ahead. His purpose on this trip was not to organize additional Churches, but rather to encourage members of existing assemblies. Consequently, unlike the previous visit, no



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persecution was encountered. He did not preach in the market places.

The trip to Lystra was pivotal. Paul was given a warm welcome, among others by Timothy, a young man who had already joined the Church there. He was the son of a Jewish-Christian mother and Greek father. Paul felt drawn to Timothy and invited him to join the missionary trek. This marked the beginning of a long and useful friendship in Gospel bonds, destined to reach down to the day when Paul's execution would be ordered by Nero.

Timothy was circumcised before leaving Lystra, not as an act essential to salvation, but rather a conciliatory gesture to Jewish groups still under the Talmudic yoke. No one demanded that Timothy be circumcised. It was not an issue like the one that had previously arisen over Titus at the Jerusalem Council.

Paul's missionary strategy provided for going first to the local synagogue upon entering a new field, after which the message was fanned out to the Gentile population. The circumcision of Timothy would enhance their appeal to the Jews without in any way alienating Gentiles.

THE CALL WEST

The fall of the year, probably A.D. 51 or 52, found Paul, Silas and Timothy on a small island of western Asia called Troas, in the Aegean Sea. Troas had a famous port, ancient Troy, the scene of Homer's poetry and a place of many battles. The story of the wooden horse of Troy remains vivid in our minds today.

The route traveled from Antioch in

Pisidia can only be conjectured. We know, however, that the group was divinely guided. The Holy Spirit was leading them on, step by step. When they thought to turn north to the province of Bithynia, the inward monitor directed a different course. Troas was shown to be in their path.

This was thought at first to be the outer rim of their extended journey, but the Holy Spirit indicated otherwise. Hardened by the exertions of missionary life, tired, weary and perhaps homesick, the trio was ready to head east toward home.

Plans were made. Everything was ready. They would make a final circuitous tour, land back in Jerusalem, report to the parent Church and then return to Antioch. But Paul was checked by the Holy Spirit. After a time, they again made preparations to leave the island. Once more they were checked. Instead of returning east, they were called west. Paul was puzzled by these two acts of supernatural intervention. What could it mean? It often happens that the Christian's disappointments are, in reality, divine appointments.

The answer came during a night of slumber. Many days were spent waiting for the divine will to be made known. The three evangelists no doubt redeemed the time by witnessing for Christ to fishermen and others. Paul no doubt thought often of the Grecian and Roman civilization that existed to the west, beyond the blue waters of the Aegean. Certainly he was not ignorant of conditions in that part of the world.

Areas were soon to be pioneered where the Gospel had never been proclaimed. The missionary party was in the neighborhood of the Ionian cities

of Grecian legend and romance. Each city had its history of antiquity and distinction. Almost every one of them (Ephesus, Colosse, Laodicea, Hierapolis, Philadelphia, Sardis, Thyatira, Pergamum, Smyrna, Miletus and others) would, within a few years, become a seat of the new religion Paul was preaching.

These were Asian cities comparatively close at hand. But Paul, under divine guidance, looked further for his new field, far to the west. The Gospel was to be carried to Europe. New currents of enlightenment were to flow from Troas.

During the intermission, while waiting for the divine will to be made known, Paul and his helpers met a young doctor, a Greek by the name of Luke, who was visiting Troas from Philippi located across the narrow strip of water in Macedonia. He was a believer and under Paul's tutorage became a mighty leader in the early Church. Among his contributions was the penning of one of our four Gospels and the book of Acts.

While Paul lay asleep, the roar of the waves reaching his ears, he saw in a vision, the outline of a man standing on the banks of the opposite coast with arms outstretched saying: "Come over into Macedonia and help us."

Some think this man who presented Europe's need for the Gospel was Christ, in resurrection glory, as real as Paul's earlier experience on the road to Damascus. The preachers were headed east. The Macedonian Call resulted in a complete turn-about-face. It became the pivot on which their travels turned. They packed at once and started west. Had they continued east, the nations of the western world would have been denied the advantages of Christianity and the free institutions which developed therefrom.

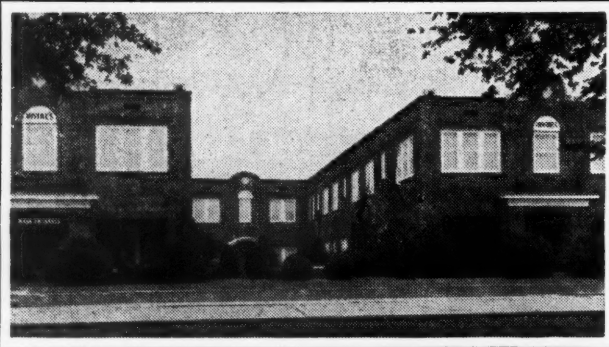
THE WESTWARD COURSE

It is a fact known to historians that civilization has traveled a westward course. The trend of progress and the expansion of empires has always followed the path of the sun.

The cradle of civilization was in Asia. Then the westward march began, from Babylon to Greece, from Greece to Rome, from continental Europe to the British Isles, from France to Spain, from Europe to America. Bishop

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George Berkeley, who has been called the poet-prophet of America, wrote:

**Westward the course of empire
Takes its way.
The first four acts already past,
The fifth shall be the drama of the day,
Time's noblest offspring is the last.**

The magnetic pull, geared to the movement of the sun, caused Columbus to turn west in search of a new world. This tug of the unseen inspired good people to leave the old world in frail vessels, travel stubborn seas and seek a place where they could enjoy liberty and worship God according to the dictates of conscience. They carved a civilization out of a wilderness.

A new system of government, the most advanced of human history, was born. The Declaration of Independence and the Constitution of the United States were written. When William Pitt, England's greatest legal mind, read the latter document he exclaimed: "It will be the wonder and admiration of all future generations."

We are a favored people geographically and otherwise. We ought to be a thankful people. It is deserving of special note that around our globe there runs a narrow zone between the thirtieth and sixtieth parallels, north latitude, from which the higher orders of civilization have developed.

The nations that have given direction to the thought of mankind in art, science, history, religion and government have been crowded into this narrow strip — Greece, Rome, Germany, England and the Holy Land. The United States is located in the same magic belt.

Our flag was not made to fly amid the ice deserts of Russia where the finer sensibilities are subjected to the frosts of physical adversity. Our flag was not made to fly over burning deserts where torrid weather saps body and mind of creative energy. We are too far south to be bound by the chains of cold. We are too far north to come under the enervating influence of a tropical sun. Providences operate in our behalf. Let us thank God and take hope.

The same principle of divine guidance and providential care is noted in the Macedonian Call of Troas. The impact of Christian truth was registered

upon western thought. From this action there rose currents of civilization that have since flowed across the centuries. Except for the fact that the Gospel came west, it is safe to say that conditions in our part of the world would be far different than they are today.

PHILIPPI

Reaching Macedonia, the missionaries landed at Neapolis, the port, and proceeded ten miles inland to Philippi. Here they did their first work in what can be correctly called the western world.

Luke's knowledge of the city was no doubt a special help in opening it to the Gospel. It is reasonable to assume that the missionaries used his house as a place of lodging and headquarters.

Rome ruled Greece at this time. The northern area was called Macedonia and the southern portion Achaia. A ribbon-like highway connected Philippi, Thessalonica and Berea. Along this road the missionaries traveled, making appropriate stops as they penetrated deeper into Grecian thought and territory.

The first Church in the west was established at Philippi. Although there were certain hardships endured and obstacles overcome, yet taken as a whole, Paul found the Macedonian mind more open and responsive to his appeals than the people of the east. Churches established in these parts became strong and prosperous.

Paul's first convert in Philippi was a woman by the name of Lydia. She was a seller of purple garments from the city of Thyatira. In the same town a demon possessed woman, a soothsayer, followed Paul and Silas through the streets several days screeching and chattering a wild jargon. Paul's patience became exhausted and he turned and rebuked the evil spirit. "I command thee in the name of Jesus Christ to come out of her" he said, "And he came out the same hour."

The woman's mind was restored but the men who commercialized on her soothsaying became angry and stirred up a mob against the missionaries. Paul and Silas were beaten, thrown into jail, bound in stocks and placed under the care of a jailer. At midnight, persons

outside could hear them praying, singing and praising the Lord that they were counted worthy to suffer for His sake.

Suddenly their voices were hushed by the crashing sounds of an earthquake which caused the foundations of the jail to be broken. Doors flew open and all prisoners could have fled. The guard, thinking they had escaped, started to commit suicide but Paul stopped him. "Do thyself no harm: for we are all here."

The dumfounded jailer liked that kind of religion and inquired what had to be done in order to be saved. Paul's answer remains the keynote of modern evangelism: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Before an hour went by, the new convert was washing the bloody wounds of the two men of God. I have known of instances where persons were converted and had to go back and make right previous wrongs. There was stripe washing to be done. "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."

Next morning the officials of the city wanted to get rid of the troublesome missionaries with all possible haste. They sent word to the jailer to release them. But Paul was not satisfied with this treatment. Adroitly he made use of his Roman citizenship. When the magistrates learned that Romans had been imprisoned without a legal trial they were frightened. Paul therefore demanded that the officials come down to the filthy jail themselves, so he could show them the damage done by the earthquake.

The missionaries were promptly released and left town shortly afterward, like gentlemen. A Church had been organized in Philippi.

(To be continued.)

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W. F. CLARK

HEAT FOR HEALTH

A WELL-KNOWN surgeon has said our bodies are electric batteries and that life is the history of their charging, recharging and discharging. If, through ignorance of nature's laws, one continues to discharge them without recharging, he robs himself of needed energy and reduces his life span.

Health essentials consist of air, water, diet and repose of nerves. An even balance is required. Tensions are these days so great that nervous exhaustion is a frequent condition and disease the common sequence.

The human skin is more than a protective covering. It is an organ that ranks with the brain, heart and lungs in importance to life. It performs amazing services.

Being studded with nerve endings of delicate construction, it deserves and demands special care. These nerve endings make possible your sense of touch. The Creator who packages human bodies in such a marvelous way, also provides heat and warmth essential to their well-being which may be appropriated in proper proportions through the layers of the skin.

Every cell in the skin is a lung that breathes. Personal hygiene is a matter of supreme importance. The right selection of food is essential because *you are what you eat*. Many people do not appreciate the importance of a daily supply of pure fresh air. Proper rest is necessary to well-balanced living.

Nature is equipped with wonderful recuperative powers which come into expression during sleep. A wise person will plan his nights to assure relaxation. Should you reach the age of ninety, thirty years of your earthly pilgrimage will have been spent in bed.

Such time is not wasted. Sleep is required to restore and adjust delicate tissues.

Mr. W. F. Clark, director of Clark Industries, Nashville, Tennessee, says:

"The average man or woman can improve their health and insulate their systems against disease by sleeping in a warm bed, relaxed, and with windows open to assure an intake of the elixir of life. A cold bed often robs one of needed vitality. When the body becomes chilled, the germs start to take over. Chronic colds, neuritis, aches and pains are often noticeable effects.

"When you sleep warm, comfortable and fully relaxed, the miles of capillaries through which the heart pumps approximately two tons of blood every night are at their maximum size and blood flows freely. On the other hand, if you sleep on a cold mattress, much strength and energy is consumed in keeping your body warm. This energy, when drawn from the body too rapidly, causes chilling and acts as an inhibitor to health."

Normal body temperature is 98.6 degrees. It is often a few degrees lower in older persons who lack ability to

eat and digest heat producing foods. If a bed temperature is 70 degrees, this means the body must supply 28 degrees of heat to provide comfort — an unnecessary drain upon vital energy.

The bedroom should be kept well-ventilated, flushed daily by fresh air from the outside to keep it from becoming a hothouse. Warm air and a stuffy atmosphere, depleted of oxygen, polluted by cooking odors and often smoking vapors, may be contributing factors to ill health.

Emphasis upon personal hygiene is commendable. The pores of the skin need to be kept clean and open. It is known, for instance, that aged people perspire less than younger, because the years have clogged the pores. Poisons that should be expelled through sweat remain stored to work havoc in many ways.

There is a common phrase which says: "Watch your eating." We might also say: "Watch your bathing and breathing."

When is a person old? Not until he ceases to grow. Life and growth is predicated upon normal health ... and normal health depends, in the last analysis, upon right eating, breathing and sleeping habits.

Sir Walter Scott at fifty-five be-moaned the fact that he was an old man. Montaigne retired to a castle at thirty-eight to spend his declining years in peace and study. Bismark on the other hand, died at eighty-three, but did his greatest work beyond the age of seventy. Titian, the celebrated painter, lived to be ninety-one, painting right to the very end. Goethe passed on at eighty-three and finished his "Faust" only a few years earlier. Gladstone took up a new language when he was seventy. One need not grow old fast, if he will intelligently cooperate with the laws of nature.

★ ★ ★

MR. CLARK, quoted in this article (whose picture appears at the top of the page), has devoted many years to the study of Heat and Health. His inventions include a full length quilted warming pad constructed to fit above the mattress. Its purpose is to bring natural comfort to frayed nerves, soothe tired muscles, enable the skin to absorb needed heat, produce sound, restful sleep and help the user rise the next morning with renewed vitality.

Mr. Clark's primary purpose is to assist customers in living a fuller, richer, well-ordered life, rather than merely making sales. He is a Bible-believing Christian and an active layman of the Church.

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FOREIGN MISSIONS

THE NEW NEW YORK CHURCH

THE ACCOMPANYING picture is an architect's drawing of the new Defender Missionary Church in New York City. The edifice, when completed, will house the parent Spanish congregation. There are, at the present time, seven such Defender Churches in New York and Brooklyn — each located in a Spanish settlement.

Five are situated in areas comparable to what one would expect to find on some of the world's most difficult foreign mission fields. There are other similar Defender worship-centers in Chicago and northern Indiana, bringing the total to twelve.

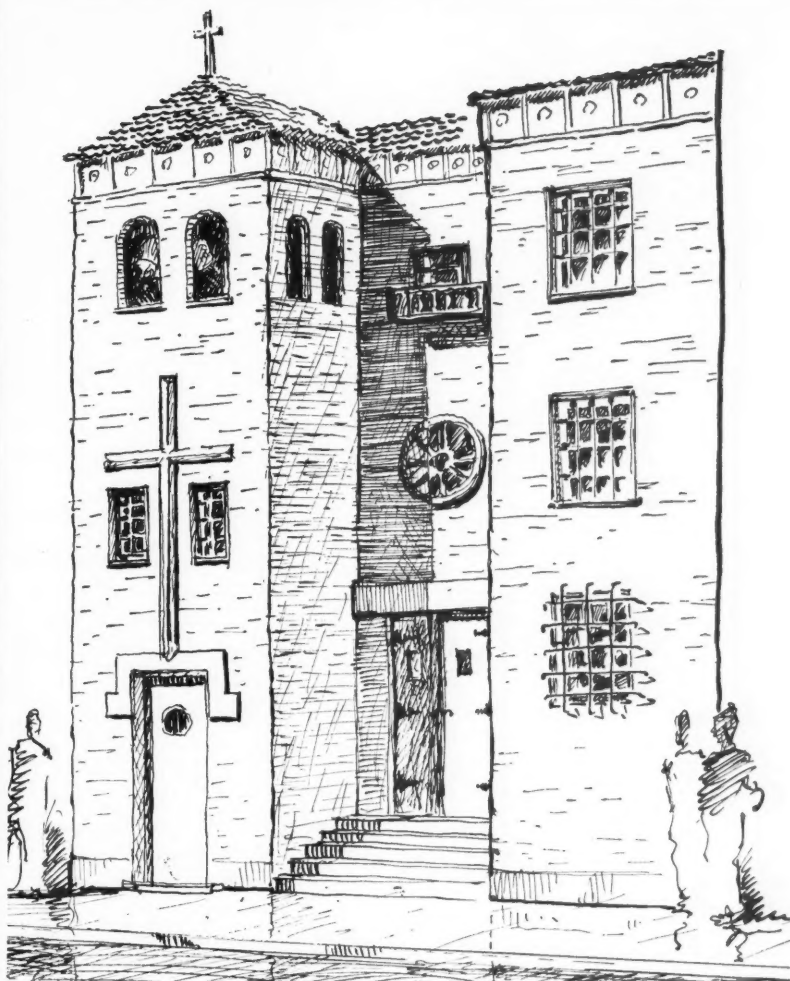
All services are held in the Spanish language. Most of the Pastors were trained for leadership on the organization's Puerto Rican mission field. Six are graduates of the Defenders Theological Seminary in Puerto Rico. It is paradoxical that missionaries should be sent from the West Indies to the United States.

The new Church is being built in a Spanish section, just beyond the edge of Harlem. Here, people of all races and nationalities meet, mingle, mix and mate, often without regard for moral standards or restraint. Harlem is one of the most crime-ridden spots on the globe. It is a vast, human melting pot.

Defender Missionary Churches therefore stand like bright lights shining in dark places, faithful witnesses for Christ, bringing blessing to many people. Special pride is taken in their Sunday Schools, through which many hundreds of precious children are being brought under the benign influence of the Gospel.

It is estimated that there are close to a million Puerto Ricans in New York, Brooklyn and immediate areas. This number represents only a part of the Spanish-speaking population. There is a steady influx from other Latin countries. No place on earth provides a greater, more urgent, missionary challenge.

It often happens with families arriving, that their living conditions and financial state in congested settlements, is worse than the places from which they migrated. If the Christian message



is to be presented, it must be handled as a missionary undertaking.

The parent Church was organized in 1943 by a small group of Defender Christians from Puerto Rico. During these years, the congregation has moved twice, using rented buildings the entire time. They have proved wholly inadequate.

The present building program has been delayed too long. Opportunities to serve have been allowed to pass, existing need of the Gospel demands haste. The lot on which the new Church is being built is ideally located for missionary work.

In times past, about the turn of the present century, this was one of the

best and wealthiest sections of New York City. Behind the lot there is a brick apartment house, 13 stories high. There are 7-story buildings on both sides and across the street. All are now completely out-of-date and in a state of deterioration.

The wealthy people moved away long ago. Immigrants from Latin countries moved in. The whole area is Spanish. Slum standards prevail. The nearest Church is several blocks distant.

The missionary character of the project makes necessary its financing by free-will offerings. Approximately half the amount needed has been so far received from Defender readers.

BOOK REVIEWS



FRANCIS H. BUFFUM

AMERICA AT THE CROSSROADS

Francis H. Buffum ... Published by Caxton Printers, cloth binding, 128 pages, price \$1.25.

"THIS BOOK is dedicated to a re-birth of the American Dream, to its realization in days to come, and to its endurance for all time," says Mr. Buffum in his opening Dedication.

United States Senator Styles Bridges wrote the Introduction:

"The work presented here seems to me unique among the books dealing with the relations between America and Russia. Here is to be found, by those too busy for a multi-volume study of this most important subject, a brief and handy work which records the origin of both countries and draws a parallel of their development to the present time.

"It points out the material, political, and spiritual strength and weakness of each. It states the facts upon which are based the unprecedented advance of America and the retarded growth of Russia. With brevity and clarity it goes to the roots of the conflict now raging between (the two).

"The most remarkable feature of this work, in my opinion, is the very evident purpose for which it was written. It is a challenge to action in an hour when America, in very truth, stands 'at

the crossroads' where Destiny beckons her to fulfill her mission. It is a campaign manual for the American Minutemen of today who would preserve the liberty won by their sires; and as such I commend it to every citizen of this country."

Alexis de Tocqueville penned the following significant prophecy 120 years ago: "There are at the present time two great nations in the world, which started from different points, but seem to tend toward the same end. I allude to the Russians and the Americans. The principal instrument of the latter is freedom; of the former, servitude. Their starting point is different and their courses are not the same; yet each of them seems marked out by the will of Heaven to sway the destinies of half the globe."

★ ★ ★

MR. BUFFUM'S premise results from a vast amount of research. Thereupon he digs deep into Russia's past and finds that the foundations of the Russian Empire were laid in A.D. 862. Little was inherited from Roman, Grecian and other countries.

The Russians were seldom at peace. They fought and were attacked by other tribes from north, south and west. They were conquered by the Mongols in 1240, under the grandson of Genghis Khan, and governed by these invaders' merciless severity for two hundred years.

When the international Communist conspirators swept in from the crime centers of Europe and America, guided by Lenin and Trotsky, to assume leadership of the Russians, they found an untamed, savage force waiting to be unleashed.

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L. T. HALSEY ... Author, Publisher
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The ancestors of modern Americans were laying the cornerstone of personal liberty by compelling King John of England to sign the Magna Charta at Runnymede, during the very period when Russians were coming under the totalitarian rule of Mongol Tartars (a dictatorship which, for barbarity and cruelty, compares favorably with that of modern Communism).

There was no moral potential in Russia's background upon which to draw for resistance against the red hordes who, at the turn of the present century, launched their conspiracy to take over the nation.

"Moving in a direction opposite to that of the Russian masses," says Mr. Buffum, "advancing from Runnymede to Jamestown and Plymouth, to Bunker Hill, Bennington, and Yorktown, to Independence Hall and Washington — our forefathers in their progress broke the bonds of tyranny and subservience to the Old World."

The two nations, the United States and the USSR, are compared and contrasted in detail. Their principles of government are placed side by side. Starting with the First Communist Manifesto (1847) drafted by Karl Marx and Friedrich Engels, the reader is brought up to date on the methods, objectives and ramifications of the red movement. How Lenin and his co-conspirators organized and carried out the revolution (1917) is explained. Members of the secret police, who keep the international brigands in power, are called "human bloodhounds."

Finally Mr. Buffum pens a fascinating story of early American history, traces the origin and growth of our government, shows it to be the best ever devised by man, and brings into focus the heritage for which Americans of this generation should humbly thank God.

★ ★ ★

MR. BUFFUM is a New Englander, a Christian, a deep thinker and a skillful writer. He has held important posts in the State Department of New Hampshire and at one time edited his own newspaper. "America at the Crossroads" is a masterpiece.



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Ken Anderson ... Zondervan's, cloth binding, 188 pages, price \$2.50.

HERE is a book that any preacher, or preacher's wife, would appreciate receiving as a Christmas gift. Mr. Anderson presents, in an unusually entertaining way, a book full of anecdotes about preachers and their adventures, achieving a delicate balance between the serious and the humorous.

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"George Truett taught school and hoped some day to become a lawyer. But one night he heard his preacher say from the pulpit, 'There's a young man in my audience who ought to be out proclaiming the Word of God. He knows it, too. We all know who he is, and I want everyone to get to praying for him to decide right now.' That night, Dr. Truett decided."

"When Rev. Robert G. Lee was born, a Negress attended the mother. Taking one look at the newborn infant, the colored woman exclaimed, 'Praise de Lawd! He done sent a preacher to this house.'"

The book closes with emphasis upon the spiritual aspects of the preacher's varied ministry.

MORE POWER TO THE PREACHER

Rev. D. M. Dawson ... Zondervan's, cloth binding, 155 pages, price \$2.00.

MR. DAWSON is Pastor of the First Baptist Church, San Bernardino, California. His book is adapted to three major uses.

(1) For Ministers of all denominations as a companion and guide in the performance of daily pastoral duties.

(2) For Laymen who wish to increase their efficiency in Christian service and value to the Church.

(3) For use in Bible schools and Christian colleges as a text on Pastoral Theology. In fact, the Publishers accepted the manuscript as "A Prize Winner in Zondervan's Christian Textbook Contest."

Each of the 11 chapters concludes with a Bibliography. Their titles are as follows:

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A great deal of time, effort and constructive thinking has gone into the preparation of these pages. It is difficult to imagine any phase of the Pastor's many-sided life and task omitted. Another name for the book might be "Pastoral Science."

Mr. Dawson concludes his admonition to fellow members of the clergy with these words: "Be true to God; be sensitive to the needs of the flock; be calloused to the criticisms and foul play of politicians and carnal-minded folk within the church; be pliable in the hands of the Holy Spirit; and ever and always reflect the tenderness and holiness of 'Christ in you.'"

Here is a book that any Pastor would appreciate receiving as a Christmas gift.

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Editorial Staff ... Higley Press, cloth binding, 320 pages, price \$2.25.

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SUNDAY SCHOOL

LESSON NUMBER ONE

December 16, 1956

DIVINE LOVE AMONG CHRISTIANS

I Corinthians 12:27 to 13:13

MEMORY TEXT: "Now abideth faith, hope, charity, these three; but the greatest of these is charity." I Corinthians 13:13.

The general plan and pattern of the lesson is as follows:

- A. Divine love the master motive of the Christian. I Corinthians 13:1.
- B. Love in Christian service. I Corinthians 13:2-3.
- C. Love in Christian conduct. I Corinthians 13:4-7.
- D. Love among members of the body of Christ. I Corinthians 12:27, 31.

(1) THE KEY WORD OF THE LESSON IS "CHARITY."

Dr. Edward W. Bishop uses the following illustration to convey something of the depth of meaning potential in the text of today's lesson:

"When Nansen was taking soundings in the Arctic Ocean his line was too short, so he wrote in his diary for that day, 'Deeper than that.' The next day he lengthened his line, but it was still short. The entry in the diary again was, 'Deeper than that.' The next day Nansen gathered all the line on shipboard and took his third sounding. It failed to reach bottom. So he entered in the diary again, 'Deeper than that.'"

"Love is like that. It is the deepest sounding in the universe. It is unfathomable. It is God's greatest imponder-

able. 'Love beareth all things, hopeth all things, endureth all things. Love never faileth.' Love is God. And God is Love."

Paul's discussion of spiritual gifts in I Corinthians 12, is stone in the Christian arch. His discussion of prophecy in I Corinthians 14, is another stone. There are other stones on both sides. But the *keystone*, appropriately placed between 12 and 14, is chapter 13 dealing with "the greatest of these."

(2) THE KEY VERSE IS I CORINTHIANS 13:1.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

The Greek word for love implied sensuality. Early Christians knew a kind of love that was radically different and higher, an expression of noble soul qualities, rather than the flesh . . . the love of God for the sinner, of Christ for His followers, of believers for their Saviour.

So the translators took a little used Greek word, clothed it with Christian meaning and finally delivered it to us as "charity."

Dr. J. J. Lias says: "The English word 'charity' has never risen to the height of the Apostle's argument. At best it does but signify a timely interest in and overbearance toward others. It is far from suggesting the ardent, active, energetic principle which the Apostle had in view."

One may talk like an angel, but unless motivated by love, the words have

a metallic ring, like blowing of trumpets and the clashing of cymbals in a pagan temple. It is the interest which springs from love that makes the difference.

(3) THE KEY FACT: DIVINE LOVE IS THE MASTER MOTIVE OF THE CHRISTIAN.

Let it be remembered that our lesson actually starts with I Corinthians 12:27, "Now ye are the body of Christ, and members of particular." The enrichment of life that results from Christ's love is something enjoyed only by Christians (not the world).

No true believer will harbor bitterness and malice against a single living human being, much less another member of the body of Christ. There can be no gossip, backbiting or misrepresentation.

Dr. Winrod says: "We need to bear in mind that Christianity is intensely ethical. It involves mental, moral and physical discipline. The Lord says that He will put His spirit within you and cause you to walk in His statutes—and the Christian's walk is a straight walk. I heard of a man who came into such vital relationship with his Lord that he quit beating his mules and kicking the cat. And the lady who gained control of her tongue after receiving the Holy Spirit in His fulness. Since the sum total of life is made up of many little experiences, it is a wise soul who seeks to radiate divine love in everything that he says and does, and under all circumstances."

"For now we see through a glass darkly." We are like the women of old Rome who looked into metal (not glass) mirrors which gave them back a dull, imperfect reflection. Things are as muddled for us now as an image was muddled in that mirror; the glasses of self-interest, contention, anger, and ambition are colored glasses, giving us a false picture. But one day, in God's presence, vision will come clear and sharp, and we shall really see things as they are. Meanwhile, on this earth, let's keep the mirror as clean as possible.



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LESSON NUMBER TWO

December 23, 1956

GOD IN THE FLESH

John 1:1-18; Luke 2:1-20

MEMORY TEXT: "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14.

The general plan and pattern of the lesson is as follows:

- A. The pre-existence of Christ. John 1:1-3.
- B. The Incarnation of Christ. John 1:14.
- C. The harbinger and Christ. John 1:15.
- D. God revealed. John 1:18.

(1) THE KEY WORD OF THE LESSON IS "WORD."

Jesus and His disciples spoke Aramaic. The New Testament was written in this language, later translated into Greek, and finally English.

Greek is a beautiful language, flowery and eloquent, capable of conveying delicate shades of meaning that cannot be conveyed in other languages. But when the Greeks started to translate the Gospel document that John had composed and wanted to convey his thoughts to others about the person of the Son of God, they found their language poverty-stricken.

The ancient Greeks had many gods, figments of human imagination, gods of love, gods of war, gods of seasons, gods of this and gods of that.

But they had no conception of the one true God becoming flesh. Greek scholars in the Christian Church ran the keyboard from Alpha to Omega. They searched for some phrase, and finally took an old word and flooded it with a new meaning, the word "Logos." The original text of John 1:1 actually says: "In the beginning was Logos and Logos was with God and Logos was God." These Greek scholars were pioneering a new realm of thought. They were discovering a new continent of revealed truth.

What does the word Logos actually mean?

It means "motive," faculty of reasoning, manifestation of a thought, exercise of speech, eloquence. Thus, in introducing John's Friend who revealed God to a dying race, the translators were saying that Jesus Christ manifested the deepest motives, the deepest impulses, the deepest thoughts of Almighty God. They were saying that when Jesus Christ walked and talked among men in the days of His flesh,

He was in reality revealing God. Jesus Christ was God speaking.

Centuries later, other translators brought the word Logos from the Greek over into the English and translated it to read "Word," spelled with a capital W.

(2) THE KEY VERSE IS JOHN 1:12.

"But as many as received him, to them gave he power to become the sons of God."

The Lord of glory put on humanity that we might put on divinity. This is the eternal purpose, the desired result of the Incarnation ... that the same eternal life quickened by supernatural power in the womb of the virgin, should be quickened in the heart of the penitent sinner. Anything less than this majestic thought, as the motivating fact of our Christmas festivities, is not Christmas!

Dr. L. R. Ringenberg says: "Observe that the Word has been at work throughout history making sons of God of all who give Him reception. The great climax of redemption will involve the revealing of these sons (Romans 8:18-21; Matthew 13:24-30; 36-43). Observe the conditions of receiving sonship — receiving and believing. History is made up of receivers and rejectors, or in other words of believers and unbelievers."

(3) THE KEY FACT: GOD HAS VISITED OUR PLANET.

One verse of today's lesson is a paradox. It says "no man hath seen God," but goes on to say, "the only begotten Son, he hath declared (revealed) him." Jesus Christ is all the God we may ever expect to see on this earth.

Dr. M. C. Tenney says: "The intent of the author is to make clear that while the unveiled essence of deity has never been given to mortal sight, the real character of God can be seen in the Son who is the fullest expression of the Father's life and love. 'Only begotten' does not imply physical generation, but transcends the idea of creation. The verb translated 'declare,' which describes the method of this interpretation, is the verb technically used in Greek literature of a declaration or exposition of divine mysteries. It implies that the interpretation of God given by the Son is complete and final as far as the needs of men are concerned."

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LESSON NUMBER THREE

December 30, 1956

PARADISE REGAINED

Revelation, Chapter 21; 22:1-7

MEMORY TEXT: "I heard a great voice out of heaven saying, Behold the tabernacle of God is with men . . . and God shall wipe away all tears from their eyes; and there shall be no more death." Revelation 21:3-4.

The general plan and pattern of the lesson is as follows:

- A. A new nature. Revelation 22:4.
- B. A new heaven and new earth. Revelation 21:1.
- C. A new city. Revelation 21:2.
- D. The hopes of the saints of the ages realized. Revelation 21:4.

(1) THE KEY WORD OF THE LESSON IS "CITY."

The text of the year's final lesson has been described as "one of the most exalted, glorious, radiantly beautiful chapters of all the Bible." There is nothing like it elsewhere in the world's literature. We have before us, in figurative language, a portrayal of the eternal home of all in-Christed souls.

The place is described as a city. Abraham saw it through eyes of faith and the telescope of prophecy, "For he looked for a city which hath foundations, whose builder and maker is God."

Our earth and atmospheric heavens is the chief center of interest. The conclusion of God's redemptive purpose in man, is the matter of primary concern. The hopes of the ages will come to fruition. The faith of those comprising the "blood washed throng" will be rewarded. "And I saw a new heaven and a new earth."

It is an impressive fact that the end of the Bible returns us to the beginning, namely, Paradise . . . a garden and the tree of life. There is, however, this difference: the Paradise of Revela-

tion is more glorious than the one of Eden and no evil will ever enter its sacred precincts.

(2) THE KEY VERSE IS REVELATION 21:3.

"Behold, the tabernacle of God is with men . . . And God himself shall be with them, and be their God."

"The important word in this verse is 'tabernacle.' We think of the word tabernacle, first of all, in reference to the Tabernacle in the wilderness. God told Moses, in giving him a detailed description of the tabernacle he was to erect, that when it was finished, in reference to the Holy Place, 'There I will meet with thee, and I will commune with thee.' In John 1:14 the actual verb meaning to *tabernacle* is found in reference to the incarnation of our Lord. 'And the Word became flesh, and dwelt (tabernacled) among us.' So we have God meeting with man in the earthly tabernacle, God becoming man in the person of Christ, and here, for all eternity, God tabernacling with man in absolute unbroken perfection." —*Peloubet's Notes*.

(3) THE KEY FACT: GOD SHALL WIPE AWAY ALL TEARS.

A thousandfold are the heartaches and griefs which now beset and torment the children of men. No matter the path of life chosen, they cannot be escaped. They follow us like a shadow. Each heart knows its own bitterness. Martyrs suffer where no faggots or flames are visible. But a boundary line is seen in our lesson, over which no sorrows will ever pass.

Dr. J. A. Seiss says: "Man comes into the world with a cry, and goes out of it with a groan, and all between is more or less intoned with helpless wailing. The cry of pain and passion, of fear and strife, of wrong and oppression, of want and harm and danger — the cry of torn affection and blasted hopes, of weariness and disability, of suffering and death, the cry of a thousand unnamed distresses; how it vibrates on every breeze in every land! But the Hallelujas of the renewed world

will drown out the voice of woe forever."

"A Negro nurse of our acquaintance, whose young charges were confined with a juvenile contagion, had an unvarying formula. Each morning she would say, 'You chill'un stay in close today an' be good. Then, tomorrow — tomorrow Ah spec's you can go out an' play.'

"When the mother of the brood gently chided her lieutenant for this persistent deceit, the nurse rose blandly to defend her position; 'Now, Mrs. Hunter, 'course Ah tells dem chill'un dat, kase dey needs t' be tol'. Dey gittin' mighty fractious. So Ah keeps 'em livin' on de 'spectment of tomorrow.'

"Most of the world lives most of the time on 'de 'spectment of tomorrow.' Man, truculently pummeled by his yesterdays, lives hopefully for his tomorrows." —*Tarbell's Guide*.

LESSON NUMBER FOUR

January 6, 1957

VISITORS TO BETHLEHEM

Matthew, Chapters 1 & 2

MEMORY TEXT: "And when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh." Matthew 2:11.

The general plan and pattern of the lesson is as follows:

- A. The birth of Christ prophesied. Matthew 1:22-23.
- B. The birth of Christ announced. Matthew 1:18-21.
- C. The birth of Christ publicized. Matthew 2:4-6.
- D. The Star of Bethlehem shines for us today. Matthew 2:10.

(1) THE KEY WORD OF THE LESSON IS "CHILD."

Joseph and Mary became espoused, or as we would say, engaged. An espousal continued for one year. During this time an astounding discovery was made regarding the state of Mary's health. But the record says Joseph was a "just man" and sought to shelter her.

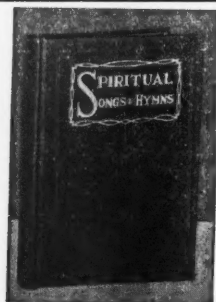
It was under these circumstances that an angel appeared, first to Mary, and later to Joseph, to announce that the promise made in Eden regarding the coming of a virgin born Redeemer into the world was soon to be fulfilled.

Had Mary been guilty of the charge

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made by Jews, modernists and others, she would have been embarrassed, humiliated and crestfallen. She would have sought seclusion. She would have stayed away from friends and relatives. But her behavior was exactly the opposite. She wanted the companionship of her closest kin. She literally ran into the presence of Elizabeth, her cousin. She was lighthearted, happy, radiant and bouyant of spirit.

She sang: "My soul doth magnify the Lord." This is psychological evidence for the doctrine of the virgin birth. Her Child was supernaturally born.

(2) THE KEY VERSE IS MATTHEW 2:11.

"They presented unto him gifts: gold, and frankincense, and myrrh."

On this the first Sunday of the new year, we begin a detailed study of the life of Christ as recorded in the book of Matthew. Quite naturally, it starts with Bethlehem, which means "the house of bread." The village was situated in the midst of grain fields, a fitting place for the One to be born who brought the Bread of Life to a starving race.

Born in a stable, the Babe immediately attracted the attention of royalty — cruel king Herod and noted leaders,

Wise Men, from the Arab world. The latter group brought costly gifts.

Gold. This was a natural gift for a King, the most valuable substance available. It typifies our substance, to be dedicated to Him. Someone has said: "He doesn't want what you can afford to bring Him; He wants all you have."

Frankincense. This product, the most highly prized and costly perfume of the ancient world, was famous for its fragrance. It represents our inner treasure of thought and motive, from which emanates our influence upon the lives of others. Christ makes rightful claim to these sources and resources of men.

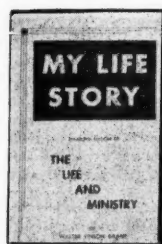
Myrrh. This item, brought by the Wise Men, speaks volumes. Derived from the acacia plant, found in Arabia, it was used for anointing. Possessing antiseptic qualities, it was frequently used for embalming. Dr. Trench says: "In this very cradle He receives already the prophecy of His death."

(3) THE KEY FACT: THE STAR STILL GUIDES.

The Wise Men were astrologers, among the progenitors of modern astronomers. God knows the end from the beginning. His plan for the ages is written in the heavens. "He telleth the number of the stars; he calleth them all by their names." (Psalm 147:4)

The great thinkers who first charted the heavens, also gave us the Twelve Signs of the Zodiac, and assigned names to the stars and constellations. Then they drew imaginary heavenly figures around the ideas which the names conveyed. A study of these figures unfolds the pre-determined program of the ages and contains potentially the message of the Gospel. The creators of this system of thought were inspired from above human levels. Books have been written on the Gospel in the Stars. It was from this source of knowledge that the Wise Men learned of the particular Star which guided them on their way.

Dr. Walter Dale Langtry says: "It is no wonder that the star over Bethlehem has been the symbol of rejoicing ever since. The world had hoped so long for release from its bondage. The night had seemed so dark, and the dawn so far away. To some, there was no hope. But wise men now, as then, look for a star, and when they see it in the coming of a Saviour, they rejoice. Pain there is, and was, in plenty. But when the star shines for us, when our hopes are confirmed in Christ, then, no matter how dark the path has been and no matter what dangers lie before us, we are sure that God is with us and that He will never forsake His own."



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MAYBE YOU HAVE A THORN IN THE FLESH shows that a thorn in the flesh is not sickness. It also destroys many other props which hinder deliverance.

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LESSON NUMBER FIVE

January 13, 1957

BAPTISM AND TEMPTATION OF CHRIST Matthew, Chapters 3 & 4

MEMORY TEXT: "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matthew 4:10.

The general plan and pattern of the lesson is as follows:

- A. Jesus is baptized. Matthew 3:16-17.
- B. Jesus is tempted. Matthew 4:1.
- C. Jesus is victorious. Matthew 4:10.
- D. Satan is a defeated foe. Matthew 4:11.

(1) THE KEY WORD OF THE LESSON IS "VOICE."

"The heavens opened . . . And lo a voice from heaven, saying, This is my beloved Son."

This was a sublime moment. Our Lord came up out of the water, serene, aware that He was in the center of the divine will for His earth life, and completely conscious of His position in the Godhead.

A well-known writer observes: "Over thirty years have elapsed since Jesus was born; He is about to enter upon the most remarkable work ever done by any individual on this earth; a work which would profoundly influence this world, divide mankind, bring hope and immortality to light, create the only abiding institution on this earth (the Church), and provide an example for purity, unselfishness, holiness, goodness and godliness which has never been equalled in history."

The baptism account is found in all the synoptic Gospels. The mode was unquestionably immersion. Christ here identifies Himself with humanity. He gave an example, that His followers should also be baptized. This is confirmed by the Great Commission recorded at the end of Matthew's Gospel,

where He instructed the disciples (and us) to go forth to all nations teaching and "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matthew 28:19)

(2) THE KEY VERSE IS MATTHEW 4:10.

"Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

In overcoming Satan, Jesus quoted Scripture and also shared the ordeal with His Father. He drew strength from a source higher than the tempter could reach.

Dr. Harold M. Ruopp says: "A young business man, desperately up against it for private funds, was tempted for days on end to juggle the figures of his company's books so as to secure those funds without anyone, as he supposed, being the wiser. But something inside him kept holding him back.

"Then one evening after a long, bitter struggle, he talked it over with his wife. He said to her, 'If I don't do it, everything we have will be lost.' Whereupon she replied, 'Everything lost? No, everything that's worthwhile will be saved. You will have your integrity; you will have me and my love for you; and together we shall still have God.' In that instant of a shared temptation the battle was won."

This young man was saved by sharing the temptation with his wife. He was fortunate in having an understanding person at his side. The incident reminds us that Christ is at our side, and we should be careful to share our temptations with Him.

(3) THE KEY FACT: SATAN IS A DEFEATED FOE.

"Then the devil leaveth him, and, behold, angels came and ministered unto him."

When Satan professed to be the god of this world, Jesus did not dispute the claim. He assumed that even a liar could tell the truth once. As the unfallen Lucifer during the pre-Adamic period, this exalted being owned the planet. He defied the Almighty, the light of truth was extinguished in his being, and he became Satan.

His power is presently broken over redeemed souls. His power over nature and human nature will be broken later. Meanwhile, he is a defeated foe for all who are associated with the Christ.

The child of God is in the position where, like the Christ, "the devil leaveth him." James 4:7 is meaningful, "Resist the devil, and he will flee from you."

In the company of an experienced Swiss guide, a man from New York once climbed the Matterhorn; when they reached the summit of that great mountain, the New Yorker, in a moment of exultation, stood on tiptoe and stretched out his arms in the gesture of a conqueror. The wind caught him and almost hurled him from the peak. His guide shouted, "On your knees!" Jesus spent much of His time on the mount of temptation "on His knees" in prayer, in humble worship of God. By this means he defeated Satan. Christians, facing temptation, will profit by this example.

For, though that seat of earthly bliss be failed,
A fairer Paradise is founded now
For Adam and his chosen sons, whom thou,
A Saviour, art come down to reinstall;
Where they shall dwell secure, when time shall be,
Of tempter and temptation without fear.
But thou, Infernal Serpent! shall not long
Rule in the clouds. Like an autumnal star,
Or lightning, thou shalt fall from Heaven, trod
down
Under his feet. For proof, ere this thou feel'st
Thy wound (yet not thy last and deadliest wound)
By this repulse received, and hold'st in Hell
No triumph; in all her gates Abaddon rues
Thy bold attempt. Hereafter learn with awe
To dread the Son of God.

—From Milton's
Paradise Regained

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TELL me, sir, what you know about God.

—*Heleen Keller.*

God the Father, God the Son, God the Holy Spirit: How can the Three be one? You ask me; I answer by asking, hail and snow and rain, are they not three, and yet one?

—*Henry Wadsworth Longfellow.*

Four things we must learn to do,
If we would keep our record true:
To think without confusion, clearly;
To love our fellowmen sincerely,
To act from honest motives purely,
To trust in God and heaven securely.

—*Henry Van Dyke.*

The soul without imagination is what an observatory would be without a telescope.

To love to preach is one thing — to love those to whom we preach is quite another.

—*Cecil.*

In this world it is not what we take up, but what we give up, that makes us right.

He gives not best who gives most, but he gives most who gives best.

—*Warrick.*

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—*W. E. Reed.*

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God has promised forgiveness to your repentance; but He has not promised tomorrow to your procrastination.

—*Augustine.*

Faith and friends are the greatest assets of life.

We are not really ready to live until we are prepared to die.

—*E. N. LeJeune.*

Do not pray for easy lives, but rather pray to be stronger men.

We may give without loving, but we cannot love without giving.

—*E. N. LeJeune.*

I seek two things in this world, Love and Truth; whosoever assists me in this search is a friend indeed.

—*John Wesley.*

Virtue brings its own reward.

Truth crushed to earth shall rise again.

Reputation is what people think you are. Character is what you really are.

The easiest and surest way to drive out darkness is to bring in the light.

—*E. N. LeJeune.*

Man is incurably religious.

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—*Madame de Staël.*

The worst moment for the atheist is when he is really thankful and has nobody to thank.

Oh God, Thou hast made us for Thyself, and our hearts find no rest until they rest in Thee.

—*Augustine.*

The wicked flee when no man pursueth; but the righteous are bold as a lion.

—*Proverbs 28:1.*

Life's greatest tragedy is to lose God and not to miss Him.

—*F. W. Norwood.*

Solution there is none, save in the heart of Christ alone.

—*John Greenleaf Whittier.*

I was never discouraged in my life. Discouragement comes from fear and haste.

—*Henry Ford.*

Anything God cannot use, we can well afford to do without.

If the outlook is not clear, try the uplook.

Saintliness will not protect you from the consequences of senselessness.

Preach faith until you have it, and then preach it because you have it.

—*Peter Boeler.*

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